

Calvinist Contact

A Reformed Weekly

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The Spirit of healing brings both mourning and dancing, says Nouwen

Robert VanderVennen

TORONTO, Ont. — The heart of the Christian vision is that all of us, whether we have university degrees and professional training or not, are called to be healers, said Henri Nouwen recently. He rooted this claim in the biblical teaching that all believers receive the gift of the Holy Spirit, the Counsellor, the Consoler.

Nouwen spoke at the occasion of the 25th anniversary of Toronto's Counselling Services. He addressed full houses at the Hart House Theatre two nights in succession. His context was to "celebrate men and women who have been faithful in their vocation to offer comfort and consolation to people in pain," as he put it.

He called on his listeners to claim the Spirit of healing, knowing that as healers we must face the Evil One while staying safely in the embrace of God. Thus healing is mourning as well as dancing, mourning over the losses that the world inflicts on us and dancing in the house of God where we belong.

There is a time to mourn and a time to dance, as the preacher tells us in Ecclesiastes. But we tend to stay away from both mourning and dancing, said Nouwen, afraid to cry and too shy to dance. Our culture is reflected in the gripping lament of the children in the marketplace who call, "We piped to you and you did not dance; we wailed and you did not mourn."

Nouwen accented his statements by showing reproductions of Van Gogh's sunflowers and irises — beautiful but also drooping.

Sharing deep secrets

In psychotherapy we must first mourn the great losses of our lives, he said. Our instinct is to live as though our losses aren't real, just destabilizing interruptions. But we must think about our insufferable pain. Even talking about it with someone we trust takes it out of a secret place so that healing can begin. Are suicides of teenagers related to their great fear of sharing their deepest secrets? wondered Nouwen.

We must each create safe places to mourn our losses and also to dance, said Nouwen. The Evil One wants to fill our ears and hearts with noise so we can hide our weakness and vulnerability. Healing starts where our pain is shared so we gradually free ourselves from the grip of the Evil One.

Dancing arises out of mourning, just as Van Gogh's flowers show both melancholy and ecstasy at the same time, pointed out Nouwen.

The first movement of the dance — a most difficult movement — is

forgiveness. We must forgive and must ask forgiveness, said Nouwen. Forgiveness is the great spiritual power over the Evil One. When we forgive those who threaten our lives, they lose their power over us.

The second movement is celebration. "Nowhere have I celebrated so much as at L'Arche-Daybreak where I live, where men and women have mourned over so many losses," said Nouwen. To celebrate is to be grateful. We celebrate our joy that comes from the deep-rooted knowledge that we truly belong to the God whose name is love.

Dancing requires discipline, discipleship. No two dances are alike, so we need to find our own discipline. For some it is a 12-step program. For others it is meditation, or prayer and fasting. There can be moments of great spiritual fatigue, even despair. Jesus lived through such moments.

Nouwen concluded by saying that all sons and daughters of God are called to be healers. "In the name of Jesus who mourns and dances with us, claim the Spirit of healing within you," he said. We must heed that call or else the healing profession will play the old game of power and control, will put our symptoms in the service of a very exploitative world.

In that world depression only needs to be redirected, self-esteem to be reinforced, sexual confusion to be cleared up, sexual abuse brought into the open and dealt with efficiently. Instead, said Nouwen, by claiming the Spirit of healing within us we can bring new life to whomever we meet.

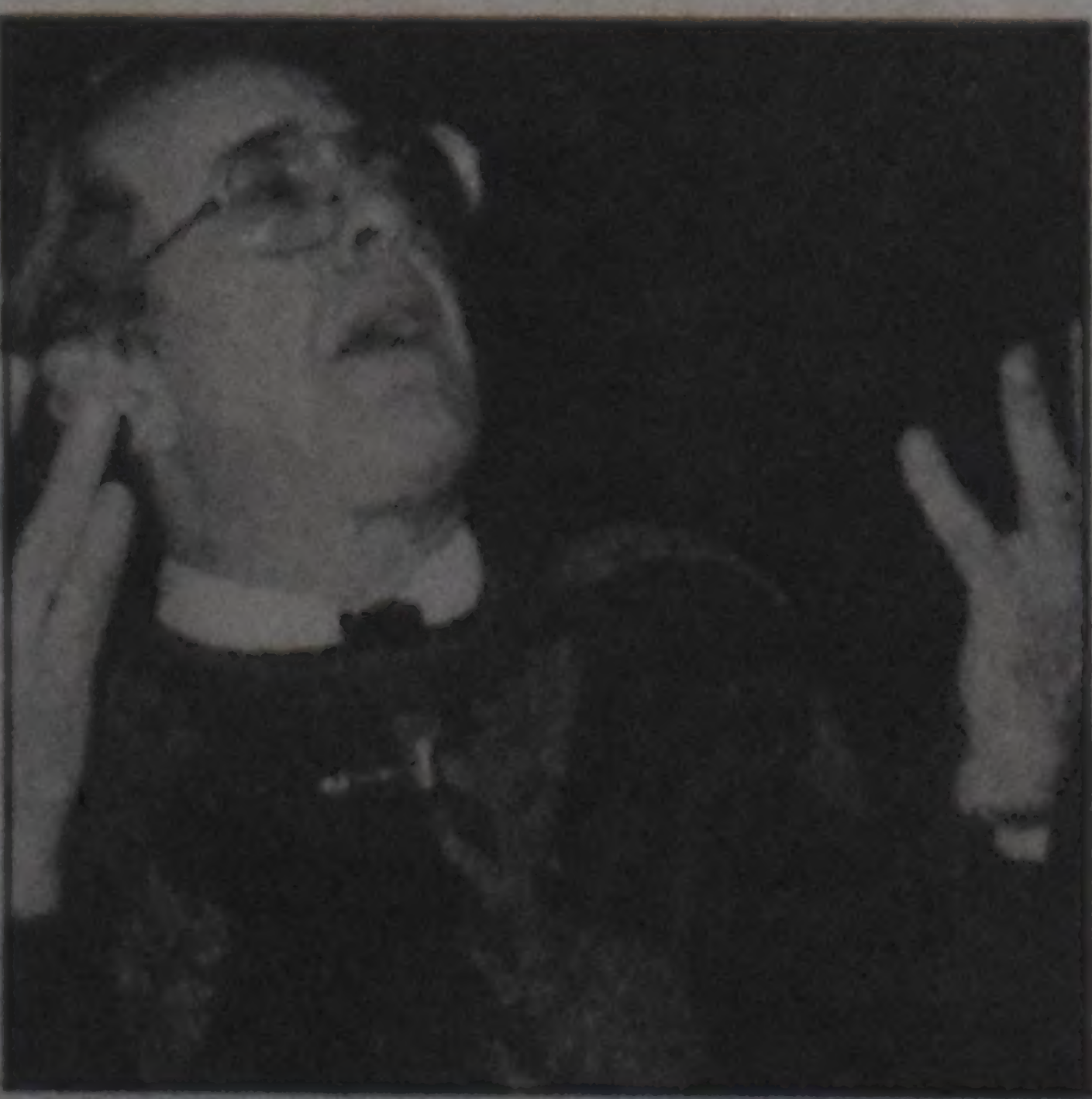


Photo: Robert VanderVennen

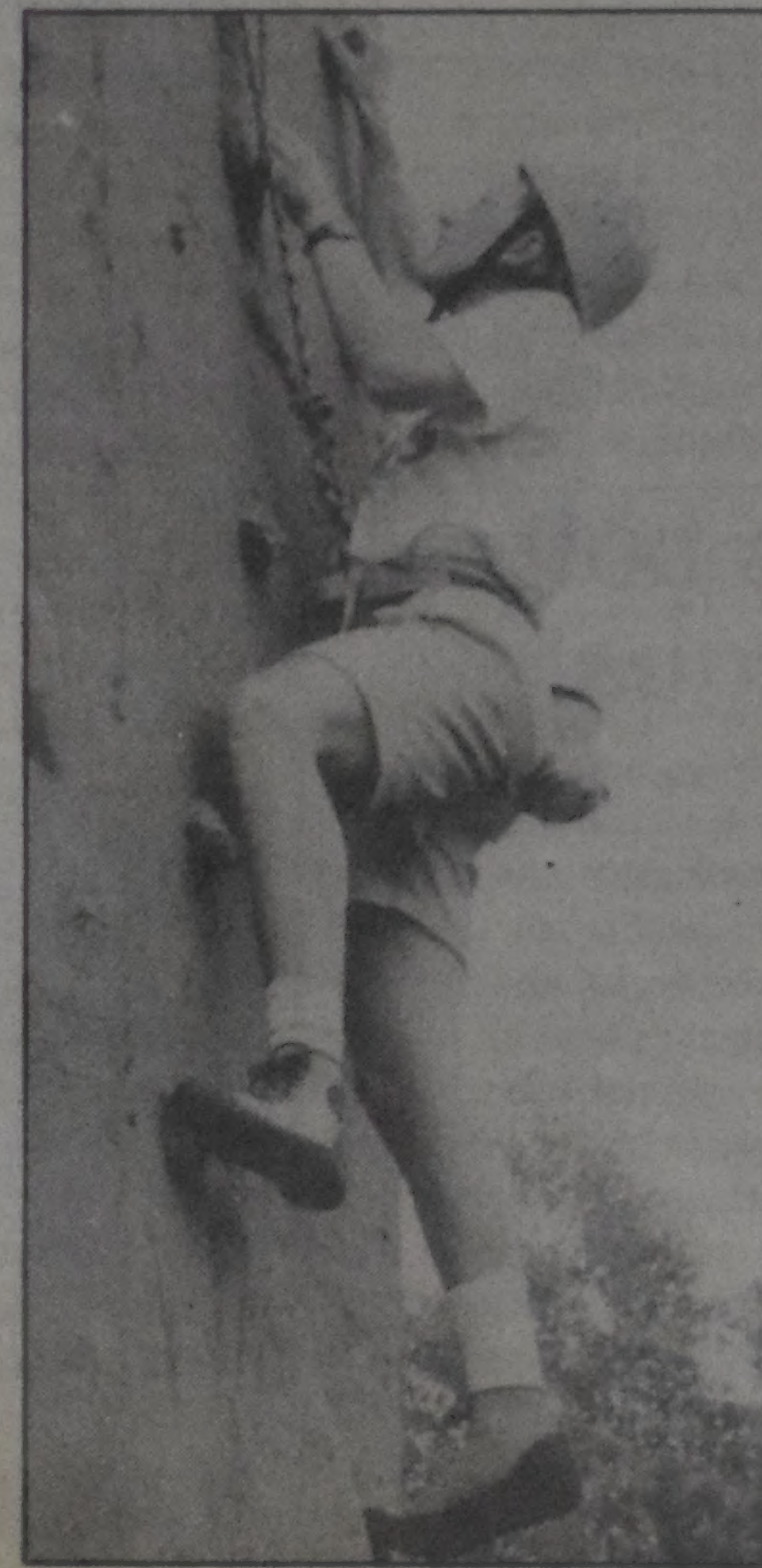
Celebrative dance arises out of mourning our losses, says Henri Nouwen.

Thinkbit:

The believer in God has to answer the question why there is evil and cruelty in the world. But the atheist has a more difficult challenge. He has to explain why there is love....

Rabbi Kushner

Fitness now as important as athletics in Christian high schools



Bill Fledderus

ST. CATHARINES, Ont. — Physical education (P.E.) programs in Christian high schools are changing. Fitness and well-being have become the new key concepts as instructors attempt to make their programs reach students of all abilities and tastes.

Instead of favouring physically gifted students, present-day programs attempt to inculcate in all students an understanding of the importance of fitness for the entire life span. P.E. instructors do not want anyone to be able to mistake their programs for athlete training grounds.

"The trend in high school P.E. is to put less focus on team sports and more on the promotion of fitness through individual sports," says Herman Proper, curriculum director for the Ontario Association of Christian Schools based in Ancaster, Ont.

Individual sports and "so-called leisure activities are the ones students will continue to engage in after graduation," explains Andy Van Huis, a P.E. instructor at Edmonton Christian High, "so we want to encourage the students to develop an appreciation for them now. That is why most high schools have adopted an approach where leisure sports are taught in the higher grades."

Student responsibility

Another trend in today's P.E. programs is to increase student involvement in program planning and implementation.

For example, Grade 11 students at Fraser Valley Christian High School in B.C. design their own physical fitness plan. In Grade 12, they are responsible for putting that program into practice.

"Students learn that it's up to them to take control of their own personal well-being — their mental, spiritual and also physical well-being," explains instructor Ken Lodewyk.

At Beacon Christian School in St. Catharines, Ont., P.E. programs



Photo: Courtesy the 1991 Beacon Christian High School yearbook
Archery and rock climbing are leisure sports which could someday be introduced into high school P.E. programs.

include elective units, where classes can choose to spend several weeks on a preferred sport.

Beacon's P.E. program is now undergoing a review. This summer the Grade 9-12 curriculum and its goals will be rewritten, but first its P.E. instructors will have to take into account programs at other schools, including the one at Fraser Valley.

What is a 'Christian' P.E. program?

"I'd like to be able to say that someone going from a public school to a Christian one would find our P.E. program drastically different," says Ted Harris, one of the Beacon instructors. "But it's just not true. Our attitudes and perspectives are different, but the sports and activities we include are much the same."

"The main difference lies in how we do our health classes," he adds. "Our perspective on sexuality is markedly different." (Unlike those in Ontario, high schools in Western Canada have different instructors for classes which deal with human sexuality, substance abuse and the like).

"For the Christian," says Harris, "physical exercise means refreshing and maintaining the 'temple of the Holy Spirit' with the ultimate purpose of being better able to serve God."

Al Zietsma, a P.E. instructor at Hamilton Christian High in Ancaster,

See PHYSICAL — p. 2...

EDUCATION ISSUE In this issue:

We celebrate Christian education as it is preached and practised in schools with a Reformed vision. pp. 12-19

See also the editorial on HSI schools (Heavenly Schools International). p. 4

Enjoy the poetry of two Christian school teachers. p. 10

News

Physical education focus changes

...Continued from p. 1
Ont., says the difference is one of conduct: "The instructor should conduct himself or herself in a Christian fashion and encourage the students to relate to one another in Christian love."

Van Huis of Edmonton makes the point that fitness is important for the Christian for a different reason than it is for the non-Christian: "Fitness has little to do with appearance," says Van Huis.

"In a public school P.E. instructors might tell you that being in shape will make you a better job candidate or allow you to catch the attention of the opposite sex, but for us those are only side effects."

Most P.E. instructors in Christian high schools base their teaching on a curriculum published by Christian Schools International (CSI), the association to which most Canadian and American Christian schools of the

Reformed persuasion belong. Instructors adapt the CSI program to fit provincial requirements and personal objectives.

Public awareness

Lodewyk believes P.E. still has a reputation with many Christian school parents for being nothing more than "play time."

"Some parents need to realize that P.E. instructors do a lot more than referee," he says.

At Hamilton High, P.E. instructors recently took part in an informative meeting with

parents to dispel such myths. Zietsma considers the meeting to have been successful but agrees that more communication with parents is needed.

Holistic instruction

Harris points out that human beings cannot be divided up into sections, with P.E.'s task being to educate "the physical" part exclusive of the intellectual, social, religious and other parts. Rather, P.E. educates the person "by way of" the physical.

"For example," says Harris, "through physical activities we

continue to learn how to relate socially, to work together on a team, to make decisions."

Most larger Christian high schools have separate P.E. classes for males and females in Grades 9-10 and introduce co-ed classes in Grades 11-12. Zietsma, who personally implements such a segregated program finds that working together becomes especially good in those two senior years.

Harris concludes: "I like to think of P.E. as celebrative more than anything else. We celebrate one facet of God's gift of life: we celebrate our bodies."

Montreal school is both Christian and bilingual

Bill Fledderus

MONTREAL — Most people have never heard of or thought about bilingual Christian schools. But in fact, Canada boasts at least one such institution. It is called Emmanuel Christian School, located in Montreal and is just 17 years old.

Emmanuel has 210 students ranging in grade level from kindergarten to what we would call Grade 11. It receives provincial *per capita* funding at the high school level but is run by parents through an independent school board.

At the elementary level each

grade has a bilingual program in which students learn to read, write and do mathematics in both English and French. Social sciences are taught in English while the physical sciences are taught in French. Bible is taught in both languages, depending on the grade. In short, French makes up half the school day and English the other half.

The high school level had double-stream French instruction which separates students for whom French is their native language from those for whom it is a second language. Partial immersion courses, including geography, art, history and "moral and religious training," are taught at all levels.

"Our school was started by Christians who were dissatisfied with the public system," says Steve Schmidt, Emmanuel's development officer. "Getting started took many years because the [Protestant] Christian community in Quebec is very small."

"First and foremost, Emmanuel is a Christian school, where the Lordship of Jesus Christ is honoured and taught," says principal Roderick Cornell, "where prayer and Bible study are a regular part of the school day and where the teaching staff tries to create a loving and disciplined environment based on Christian values."

Emmanuel Christian School is registered as a private English-language school, the only one of its kind in Quebec. However, there are now several French Christian schools in the province.



David T. Koyzis

U.S. succumbing to renewed bout of isolationism

This year is an election year in the United States. Canadians often find themselves bemused by the electoral process in that country, especially the long series of primary elections for which there is no counterpart here. We in Canada are used to fairly brief campaigns during which the candidates devote their full attention to putting themselves, their parties and their programs before the public.

By contrast, Americans have to endure nearly a full year of electioneering every four years — or every two, if we count the mid-term congressional races. It is little wonder, then, that Americans tire of this process by polling day — which may explain in part why only around 50 per cent of those eligible turn out to vote.

This year none of the choices for president have thus far excited the American people. But the current campaign is interesting for the fact that *isolationism* is making a comeback for the first time in well over a generation. Every American school-aged youngster knows about George Washington's farewell address in which he warned his successors not to get the U.S. into "entangling alliances" with foreign powers. Up until the attack on Pearl Harbor in 1941 isolationism in some form was the dominant stream in American politics.

Long-time stance

Isolationists generally opposed American involvement in European affairs, favoured protective trade policies, disliked foreign aid and were averse to immigrants. In the early days of the two world wars, isolationists sought to maintain American neutrality for as long as possible, and between the wars they successfully kept that country out of the League of Nations, despite the dogged efforts of their staunchly internationalist president, Woodrow Wilson.

The Cold War seemed to rid Americans of their isolationism for good. As leader of the free world in the global struggle against communism, the U.S. felt it had to shoulder much of the burden of containment by fighting in far-off corners of the globe, such as Korea

and Vietnam. Everyone, it appeared, was now an internationalist, and a bipartisan consensus seemed to characterize foreign policy. Popular disillusionment with Lyndon Johnson's failed war in Vietnam put a temporary dent in this, but no one in the political mainstream seriously called for the U.S. to, say, withdraw from NATO.

But now that the Cold War is over and the threat of communism has all but evaporated, isolationism seems to be reviving. The best example of this can be seen in Patrick Buchanan's challenge to George Bush for the Republican presidential nomination. As I write it seems unlikely that Buchanan can successfully unseat an incumbent president. But he has struck a chord with those Americans who are suffering the effects of the current recession and are annoyed over Bush's preoccupation with establishing a "New World Order."

Will Buchanan be taken seriously?

Echoing the "American First" slogan of the late 1930s, Buchanan was an outspoken opponent of last year's war in the Persian Gulf, where he felt American national interests were not clearly at stake. During this year's campaign he has routinely invoked popular resentments against Japanese trade practices and is pushing a policy of economic nationalism and protective tariffs. More disturbing, he has taken a stance generally unfavourable to non-European (read "non-white") immigration.

It is unclear to what extent Americans will buy Buchanan's rather narrow vision. Perhaps now is the time for them to look for a genuine alternative to an interventionist (dare I say imperialist?) foreign policy on the one hand and a protective nationalism on the other. Failing this, Americans will likely follow their old habits and once again stay away from the polls in large numbers.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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LONDON JAMAICA MELBOURNE INDONESIA

Like a miner digging for gold, I scoured the press for some good news in the land. Good news about the economy even, and yes I found some: the Urban Transport Development Company from here in Kingston, Ont., is about to sew up a multi-billion dollar deal for a transport system in Bangkok; Dalto Bussan Co., a Japanese importer and distributor from Osaka has ordered four container loads from three Ontario furniture manufacturers to test in its home market; sales were up in shopping centres and U.S. retailers are reporting better than expected sales results for January. There is, of course, also bad news. But we'll save that for another column. Who wants to hear bad news all the time? We've gone far enough down the road from caviar to carp.

Monsieur met with the premiers and the meeting definitely had a sort of IBM-politeness tone. Nobody said bad things about anyone, which is quite an accomplishment for our politicians. Monsieur listened to the several suggestions and everyone held hands and sang "Till We Meet Again," which will be in March. Most of the suggestions involved large expenditures of cash for capital programs. Cash in the federal treasury, alas, is as rare as pork chops in Moscow's stores. Monsieur, knowing the country's anxiousness about the ever deeper valley of debt, comported himself as *el cheapo*, keeper of the gate in the temple of thrift; but the premiers, irked by the prime minister's apparent lack of enthusiasm about the conference, bought none of that, and they forced the March meeting.

Police in the city of Edmonton where the *fleurs de trottoir* bloom profusely in spite of the cold weather will begin to send letters to the homes of the prostitutes' clients in an effort to deter the city's growing skin trade.

The fourth constitutional conference focused on the distinct society clause, and found hardly any fault with it. Native people, though, want to be at least as distinct as, and perhaps even more so, than Quebec. The tale has become more twisted as the weeks go on, yet somehow the tone of the debate has cooled off somewhat.

Cross-border shopping will become less profitable for Canadians. Import duties on certain items will be dropped (to make them available more cheaply here) and provincial sales tax and possibly GST will be charged by Customs. Tax free mail orders will have a \$20 limit.

Premier Bourassa had a sudden brainstorm in the past week. He now wants a sort of European Community-style economic union with the rest of Canada. In other words, he wants to get rid of the binds that tie except those that bring money to Quebec. Nice deal, if you can get it.

The taxman is a-coming and newspapers are filled with ads wanting us to buy RRSPs. Banks have been doing quite well, thank you. All chartered banks reported fancy profits over the past year. In response to suggestions of lowering the interest rate on credit cards, they plead stark-naked poverty.

Feb. 11 was an anniversary date of sorts. Out of the dustbin of history I discovered the fact that the last public hanging in Canada took place on that day in Ottawa in 1869. After that day, hangings were conducted in private. The end-results did not change with the change in scenery though.

Overheard at a check-out counter: an older person asked a little boy sitting in his mother's shopping cart how old he was. "Five, Sir," the boy answered politely. "And when did you turn five years old, little fellow?" the man asked again. The little guy knew exactly: "On my birthday, Sir," he answered.

Japan-bashing is filling the void created by the absence of baseball games in the United States. The town council of Greece, New York, parked its brains at the door. The

members suffered an acute attack of nationalistic fervor when they voted to buy a John Deere excavator instead of a cheaper Komatsu model. Then it was discovered that the Komatsu was actually made in the United States and the John Deere was built in Japan.


The American election process is as clear to me as the game of cricket, of which I understand nothing. Even before President Bush became an official candidate last week, he came out spouting apple pie slogans and an overspiced stew of nationalistic passion all over the place. One of the more remarkable utterances of the president was that he preferred the American health care delivery system above the Candian one. This from a country where you may be charged \$35 for a urine specimen bottle and where more than 30 million people have no medical coverage at all. Ah well; where would we be without them, right?

Children are now begging in the streets of Russia. Relief supplies sent in by the Canadian Salvation Army were left unattended for an hour or so with predictable results: a lot of the stuff was stolen and is now on the black market. Who would steal from the Salvation Army? A hungry Russian would, and so would a hungry Dutchman. Hunger has a tendency to place one's moral standards in a non-active mode.

Don't go swimming in the Pacific Ocean off the coast of California for a while. Due to a fractured pipeline, caused

Pressreview

Carl D. Tuyl



by the worst flood there of the century, 681 million litres of raw sewage is spilling into the sea there every day. It will be a couple of months before the necessary repairs can be made.

I always thought that the Irish had a wonderful sense of humour. Exploding bombs in shopping districts in England made me doubt that earlier opinion, and now any uncertainty has been removed after reading that vandals in Dublin coated a toilet seat with super glue. A man stuck to the toilet had to be brought to the hospital with the bowl still firmly attached to his bottom. That's not funny.

The Noriega trial in Florida is more and more taking on a sort of blow-dried soap opera aura. It might well last into the 21st century, and it must already have made millionnaires of a whole battalion of lawyers.

Israelis will have to vote for a new government on June 23. Both Shamir and Labour leader Shimon Peres face challenges to their leadership in their parties. About 3.25 million Israelis will be eligible to vote. It is to be hoped that

they will vote for peace. There has been a lot of snow in Jerusalem and the country registered record low temperatures.

Deng Xiaoping, China's leader, threw aside his canes, casts and crutches and allowed himself to be seen in a golf cart. Interpreters of China's politics explained the appearance of Deng (who, judging from the photo I saw, looked a bit like a Mona Lisa on Valium) as evidence that Conservatives in the government are losing power.

At night when I wake up I watch my digital radio clock. What strikes me is that there is hardly a *present* on the thing. Time just flashes from one second to another, ever flashing into the future. Indicative of our lives, I think. It was some philosopher or similar such person who said, "Life has to be lived forward, but it can only be understood backwards." How true

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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Each time the school bell rings, an angel loses its wings

(An editorial on education for this education issue)

Heaven is the place where students beg their teachers for more homework and where each class session ends with a curtain call for the instructor who has just ended his or her lesson. Heaven is also the place where teachers are always well prepared and in touch with the slightest twitch of growth in each individual student. We made a mistake as a Christian community when we started Christian schools. We should have started heavenly schools. I can see it now: HSI — Heavenly Schools International under the direction of archangel Sheri D. Haan.

But because it was Christian schools we started, we must adapt to the reality of an imperfect educational milieu, with the odd mental lapse on the part of students and the occasional emotional flare-up by a teacher. And parents must be excused once in a while for lacking a teenie-weenie bit of enthusiasm when the time to pay for this slightly imperfect system comes around.

Modern distractions

It's basically the fault of Adam and Eve, of course, but our present society has let us down a bit too. Think of the break-up of social units and social structures which make it hard for some kids to concentrate.

Keep in mind the leveling of moral and ethical standards which does not help the wholeness and self-discipline required for a pursuit of truth.

Don't forget the influence of the electronic media and modern technology, all fairly "hot" media which leave the operator rather "cool" and uninvolved. How can a book, which requires effort and patience, compete with machines that will entertain you as you manipulate a joy stick?

And please underline the spread of consumerism and materialism as factors which prevent Johnny and Mary from getting immersed in the second volume of Calvin's *Institutes*. Materialism makes a person restless and promises immediate gratification. How long does it take, again, to become learned and wise?

A few Calvinistic hang-ups

Add to that the fact that the Reformed community in Canada is not really a scholarly community. Hard-working and success-oriented, yes. But not a community that always puts a high price on carefully honed thinking. I have been at gatherings where opinionated people were in greater demand than opinion-forming people.

This is not the place to point out that differences are not always tolerated in the Christian school and that there is a kind of common-denominator influence at work that makes outcasts of students who dress or act differently. I must ask our typesetter to omit this paragraph.

Suffice it to say that we have added to the legacy of sin left by Adam and Eve throughout the years and that heavenly schools are beyond our reach.

So we have Christian schools. What does that mean? That means that, in spite of all the

negative stuff that surrounds us, we muddle on and we try new things. We do that by microscoping and telescoping the Kingdom from here to Kingdom come. You know what I mean. We apply Christian ideals now and wait for the completion of these ideals until Christ returns.

The 'in' thing to do

To prove that I am not a supporter of heavenly but of Christian schools let me suggest five ideals for the ongoing struggle of following the second Adam, also in education. In order to make these ideals more digestible, I have "cutefied" them by starting each one with the preposition "in." Learning, according to me, should be: 1) in-depth, 2) in-touch, 3) in-opposition, 4) intentional and 5) in-community. Oh, to be able to impose harmony on chaos is a truly desirable thing for a true follower of John Calvin.

In-depth learning suggests, for example, that students help to develop rules from the norms and that discipline problems are brought back to the basic values, not just the rules. In a society in which meaning is often flattened and where self-discipline is a limited commodity, it is important to teach children to live by norms.

In-touch learning brings students into contact with the world of soil, rocks, plants and animals. But also with the self they were created to be and the self they have become. Until students face the shadow side of their personal lives, they cannot hope to be of help to others.

In-opposition learning means students must learn to stand in opposition not to people but to the spirits of their age. The New Age mentality would lead them to believe that there is no right or wrong, and that all roads lead to God.

It's clever, but is it art?

Intentional learning inculcates the idea that students can shape and change things by being purposeful. Too often life is presented as if it requires merely technique to get the most out of it — as if the chief aim of education is to master the controls of society so that you can live life with your eyes closed. But life must be lived as if it is an art. Each situation is new and must be reinterpreted. And we need not be victims of the past.

In-community learning suggests that students, without losing their personal identity and integrity, link arms with others as they make decisions. Learning the art of consensus means they engage in decision making which is characterised by listening, challenging and struggling together.

Should a teacher wish to adopt my five-point formula for his or her classroom, let me remind such a brave person to soak the revitalised lesson plans in three cups of prayer, one spoonful of humour and a sprinkling of despair to keep him- or herself honest.

It's important to remind ourselves that the Christian education field will continue to have its quota of tares. But we keep on sowing and weeding and fertilizing. A very earthy activity requiring the sweat of our brows. Work hardily suitable for angels.

BW

Letters

We've been indifferent about what's being taught in public schools

The Jan. 31, issue of C.C. came the same day the *Toronto Star* published a Ben Wicks cartoon, showing a primitive person addressing a large stone idol, while underneath the cartoon the inscription read: "In view of your continued indifference we have decided to opt for atheism."

I then read Dr. VanderVennen's front-page report about some stirring of hope in New Brunswick as parents question the textbooks used in public schools. I could not help but say, well, Ben Wicks hit the nail on the head. Have we Christians not been indifferent to what has happened in the public school?

A Rev. Steele has been reading some textbooks his children brought home from their public school and became concerned. Wait till he reads all of them!

Rev. John Valk is reported as having stated: "The educational system should become open to looking at the beliefs

implied in the school curriculum."

Rev. Steele is reported as saying: "We seek to secure a genuinely pluralistic school system where not one particular religion dominates."

Sound principles for beginning their action for educational freedom.

They will need a lot of help. C.C., which proclaims on its editorial page that it is an independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ, must be a willing vehicle to unmask the religious face of the public school's curriculum.

Name the religion

In order to do that, we must begin to apply proper names to all schools, according to their basic philosophies, avoiding terms which conceal their true nature.

Education is just as much religion as we proclaim life to be.

When public school textbooks say

that *homo sapiens* could not at first communicate with each other, then we know that education is religion.

The Bible says God spoke to Adam, Adam spoke to God and Adam named all the animals. And God saw that all that he had made was good. Yes, the fossil record confirms that too, no matter how old and how long extinct fossils may be. They were all fully functional before they died.

The various religions at work in education make their origins different and colour their interpretations of the data.

This will become clear when we follow Rev. Steele and Valk's crusade mentioned above. We are not talking about money but about the souls of young people.

May C.C. focus again on the issues.

Dirk Brinkman
Bowmanville, Ont.

A variety of missionary corners

This note of appreciation is long overdue. My wife and I have enjoyed receiving *Calvinist Contact* for years now and recognize the effort that goes into its reporting and commentary.

In our six years in Nigeria, *Calvinist Contact* has done a wonderful job in

linking us with church and society in North America. We thank you and encourage you to keep up the good work. C.C. is a model of Christian journalism!

Your work and our work are similar in that both are forms of mission work.

The difference is that we inhabit different parts of God's creation — we in foreign missions, you in journalism. Like the song says, "you in your small corner and I in mine."

Jack and Mary Beeksmas
Jos, Nigeria

Reliance on social welfare is indeed perpetuated

Jake Kuiken's comments in his Jan. 31 column regarding charitable contributions to the poor ring a bell. He says "Undue attention is given to the donor, whose interest is frequently served by maintaining a relationship of dependency with the recipient." Those words describe exactly what happens to people placed on social assistance or welfare.

I know of people on welfare (mainly single mothers) who have been offered educational assistance and training by municipal administrations to help them become educated and capable of getting jobs and being independent, only to have this support undermined by social services who immediately reduce their

level of support to these people by the exact amount provided by the municipality, thus preventing the recipient from taking the opportunity offered. This perpetuates their reliance on social welfare.

Sound familiar? I have never seen social services providing the training and the support needed to get these people off welfare and integrated into society as independent self-supporting individuals.

The current Ontario government is a perfect example of this thinking. All you hear from the government is how bad things are, how the welfare roles are increasing and where is the money to come from to perpetuate their

dependence? Never — how can we train or help these people to become productive members of society?

As for the welfare rates quoted by Jake in his article of Jan. 3, 1992, — they do not compare with those quoted in newspapers in Ontario (and not disputed by any government agency) that a family of four can receive welfare equivalent to \$35,000 per annum regular wages. In my community there are many families of four who make the same or less while working full time at jobs which are considered good paying.

Reginald A. Cole
Port McNicoll, Ont.

News digest

MVT, column editor

Harassment rate high in Japan

TOKYO — A recent survey of 6,500 Japanese women reveals that 70 per cent of them have been sexually harassed at work and fully 90 per cent say they have been harassed while commuting via public transit, including having to put up with behaviour such as having their breasts fondled, being told they were ugly or had big breasts. Other women reported having to help their boss change clothes; three per cent said they were forced to have sexual intercourse. The study was conducted jointly by various Japanese women's groups in hopes of determining the extent of the problem and devising ways to deal with it.

Some don't have a mother tongue

CHICAGO — A McGill University researcher has told the American Association for the Advancement of Science which recently met in Chicago that some people are born without an ability to "have a native language." Such people must learn to speak their first language like the rest of us would learn a foreign language, says linguist Myrna Gopnik. They speak slowly and consciously "follow the rules" to avoid mistakes.

Consequently they are assumed to be retarded, or at very least, stupid. But that's not so, says Gopnik. "They are very competent people in lots of domains and they should be treated as competent people." There's "very good evidence," she explains, that the ability to automatically use grammatical structures is genetic — but so is the inability to do so. "What we think is happening is that for some reason, [those who lack that ability] cannot build symbolic rules of language, but they have perfectly intact general intelligence," says Gopnik.

Why the Multi-faith Coalition was denied

The readers of C.C. might want to know the reasons why the Multi-faith Coalition was not allowed to intervene in the court case undertaken by the Alliance and the Canadian Jewish Congress. Contrary to the information in Mr. G. Vandezande's letter in the Feb. 7 issue of C.C., the case has nothing to do with religious/secular

distinctions, but a great deal with funding independent schools.

While we appreciate the Coalition's concern for all parents in all school systems, we are fighting this court battle on behalf of Christian parents in independent schools. They are the ones paying severe financial penalties for practising their faith.

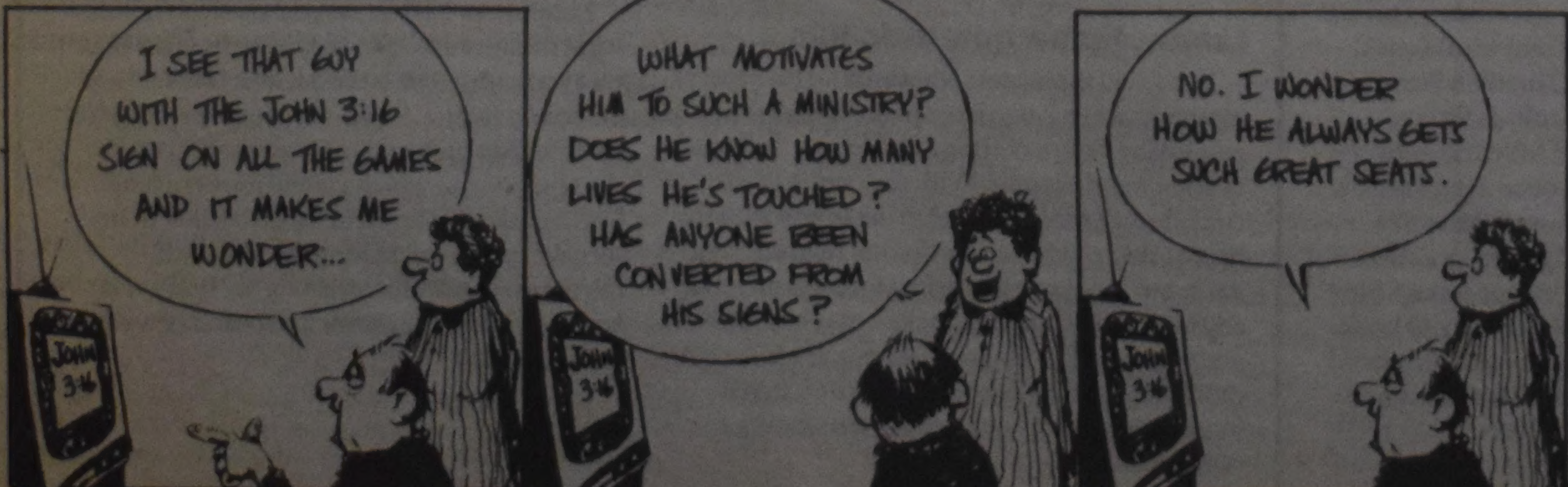
The Ontario Superior Court ruling of Feb. 4 gave three reasons for denying intervenor status to the Multi-faith Coalition. These reasons were first, the Coalition is not incorporated and thus not a proper legal person under the court rules for intervention. Second, the judge objected to the attempt by the Coalition to include religious

instruction in the public schools as an issue. He concluded that this addition would unduly complicate and enlarge the case of the applicants. Third, this complication would prejudice the application on the Alliance and the Congress.

The Alliance is not an intervenor but a separate applicant. Both the Canadian Jewish Congress case and the Ontario Alliance of Christian Schools case will be heard at the same time in May. The Alliance Board is committed to the fight for educational justice in Ontario. We covet your prayers and support as we try to change the discriminatory policies of this government.

Ralph Vording,
Aylmer, Ont.
Chairman, Board of Directors
Ontario Alliance of Christian Schools

BEYOND BELIEF



Fireplaces and propane burners should be treated with respect

TORONTO (MCCR) — Many people vacationing in snow-country stay in cottages and cabins that aren't really set up for winter conditions.

Heating and cooking systems in isolated areas are often propane fueled. Whether you're roasting chestnuts on an open fire or cooking a roast in a propane oven, a few suggestions for the proper use of fuel-burning appliances and heating systems can help make your vacation safer.

"Many people don't think a fireplace can be dangerous," says Michael Philip, director of fuels-safety with Ontario's Consumer Ministry. "But any fuel-burning system that's not operating properly can become a source of deadly carbon-monoxide gas."

Carbon monoxide is produced when a fuel isn't burning cleanly. In a fireplace, a damper closed before the fire is fully extinguished can release carbon monoxide into the home.

Carbon monoxide is a colourless, odorless gas produced during combustion. Symptoms of carbon-monoxide poisoning include headaches, nausea, dizziness and fatigue. The results can be

brain damage, physical disability or death.

Keep it clean

If you're staying in a dwelling with a fireplace, Philip says you should verify that the chimney has been cleaned within the year.

"Also, make sure the fire is receiving enough air for it to burn well by leaving a nearby window slightly ajar," he says.

Teach children that a fireplace is not a plaything. Only newspaper, dry kindling and well-seasoned wood should be burned. Proper fireplace equipment, including tools, a spark screen, smoke detectors and a class "A" fire extinguisher should be on hand. If they aren't, make a trip to town before you strike a match.

Many cottages are equipped with propane appliances. Make sure the propane refrigerator has been serviced within the year, by a certified propane fitter. Servicing is very important because lethal quantities of carbon monoxide can be produced by a refrigerator flame that is improperly adjusted or partially blocked by dirt.

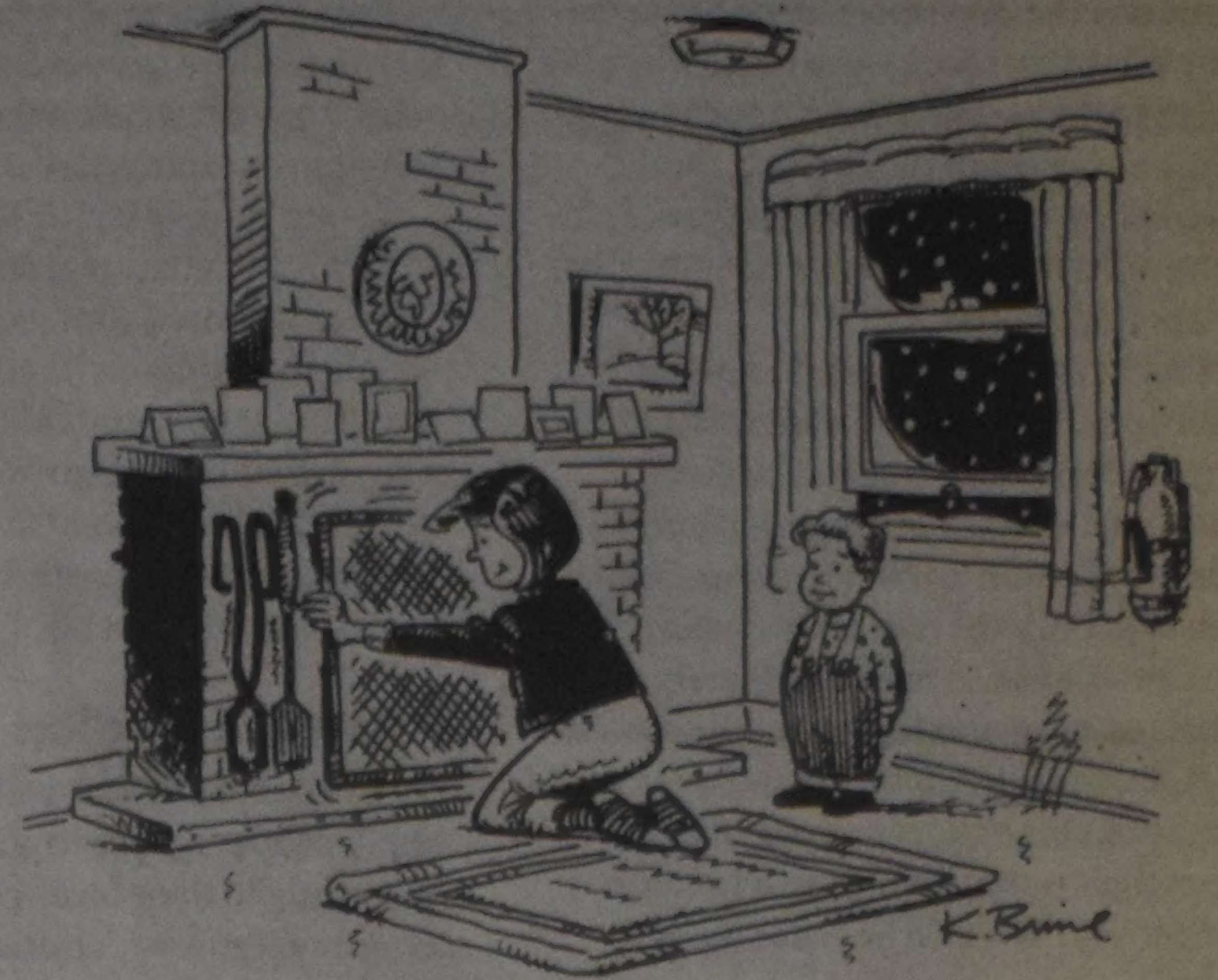
Propane refrigerators that

vent inside a building are so dangerous many provinces have banned their sale and installation. The only type that may now be installed vents directly to the outdoors. If the cabin or chalet you're staying in still contains an old indoor-venting model, turn it off.

Regular servicing will also reduce risk of malfunction on propane stoves, which could result in carbon-monoxide poisoning or fuel leaks.

If you open the valve on a propane tank that is hooked up to an appliance and notice a "rotten cabbage" smell, it means propane is leaking. Quickly close the valve and don't flick any switches — you could cause a spark. Open the doors and windows and get everybody outside until long after the smell is gone.

The above information was supplied by Ontario's Ministry of Consumer and Commercial Relations.



Recipes in new cookbook reflect Canada's diversity

TORONTO (Canadian Scene) — *Ethnic Eating: The Canadian Scene Cookbook* is an attractive new guide to cooking, featuring 96 recipes from Canadian kitchens. They reflect Canada's diversity since the recipes originate from 31 different ethnic sources.

The recipes were supplied in response to a request by *Canadian Scene*, the non-profit news and information service for Canada's ethnic media. The book was published to commemorate *Canadian Scene's* 40th anniversary. The aim of the news service founded in 1951, was to acquaint newcomers with Canada: its customs, culture, history, laws and the rights and responsibilities inherent in Canadian citizenship. The service began mailing to a handful of ethnic newspapers in seven different languages. Today it is published in 14 languages and is distributed to more than 200 publications and some 160 radio and television programs.

Canadian Scene president John S. Crosbie says, "We are indeed grateful to the more than 40 people whose recipes are published in *Ethnic Eating*. I believe our words of dedication to them in the book truly reflects these sentiments: 'to the millions who, having brought their hopes and skills to a new land and found a richer life here, have in turn enriched the art of cuisine in Canada.'"

Ethnic Eating: The

Canadian Scene Cookbook was prepared under the general direction of John Robert Colombo, one of Canada's leading authors and compilers of volumes such as *Colombo's Dictionary of Canadian Quotations*.

"In this new cookbook," says Colombo, "you'll find that a hearty Bessarabian beef goulash shares the stove with a subtle sorrel soup from Byelorussia. If you think Chinese Canadians have a monopoly on chop suey, try this variation from Korea. Other old favourites have new twists: there's a tangy prime roast of beef from Brazil, a wonderful Greek roast of lamb and a simply amazing Jamaican Christmas pudding!"

Each of the 96 recipes comes with full directions and gives both metric and imperial measures. *Ethnic Eating: The Canadian Scene Cookbook* is available in bookstores across Canada at \$9.95. For those having difficulty finding the book, copies may be obtained direct from Canadian Scene, Suite 305, 2 College Street, Toronto, ON M5G 1K3. Requests should be accompanied by a cheque or money order for \$11.00. (The \$1.05 extra is to cover handling and postage.) Proceeds from sales of the cookbook go to support the work of *Canadian Scene*, which is a registered Canadian charity.



Marian den Boer

Like the Lilies



Not like the good old days

Angela's birthday was on Tuesday, but because Thursday was "Christian Skate Night" at the local roller rink, we scheduled her party to coincide. As the mother of a new teenager I was to chauffeur and chaperon the group of seven lively young ladies. I rather looked forward to the evening as this particular group of 13-year-olds were responsible, well behaved and didn't need much supervision.

As well, I remembered a fondness for roller skating; never mind that I hadn't done it for a least 10 years. I assumed roller skating was one of those abilities impossible to lose. Therefore it surprised me somewhat when my 39-year-old body wobbled its way around the rink with hardly a recollection of skills such as turning or stopping. I, who used to do gliding swans and shooting ducks (or whatever those things were called), prudently edged myself over to an off-rink bench to deal with my unforeseen dilemma.

Of course as soon as I sat down Angela came over, inquiring, "Aren't you going to skate?"

"Oh ... I'm just taking my time. We've got three hours." Having said that I felt suddenly depressed.

"Bye, then!" Angela adeptly skated away.

I know, I know how to do this ...

I watched the skaters whiz around for several moments when it occurred to me I had been employing figure skating techniques. Roller skating was different. With restored confidence I returned to the rink to roll with the best of them. I chose a somewhat relaxed, lazy pace, but if anyone had asked me I would have shown them a shooting duck or maybe even a gliding swan. Fortunately, no one asked, and it dawned on me as the evening wore on that it must have been my dexterity at ice-skating I remembered.

Even so, I was enjoying myself rolling around the rink recalling the skating parties of my teen years, a time when my life was coloured with an ever-present desire for Prince Charming.

Disconcerting music and hormones

Of course the music was different then. In those years before Christian rock, even when a group of Christian young people rented the whole arena, we skated to "Hey, Hey, We're the Monkees," "Yellow Submarine" and "Eight Days a Week".

But what was this I was hearing, here at the "Christian Skate"? "Damned to hell, damned to hell, damned to hell" over and over and over again. Could I be mistaken? A few songs later I heard a refrain that shook me even further, "Sex is a wonderful thing, sex is a wonderful thing." Was I really hearing this? This was Christian music? I was so bewildered I fell flat on my backside. A kind young man helped me up. I stiffly skated off to a bench to rub my sore elbow and continue to contemplate the "Christian" music.

Later when I asked Angela and her friends what the music meant, they informed me that the lyrics were "May the devil be forever damned to hell ..." and "... Sex is a wonderful thing within the bonds of marriage"; two statements with which I could hardly argue. Still it makes me apprehensive to think of my teenage daughter cruising the rink with hormones, no doubt, cruising her body and lyrics such as these cruising her head. My elbow still hurts too.

Marian den Boer lives in Hamilton, Ont.

Film/Music

Video review

Marian Van Til

Calvinism video useful tool for churches, schools

Photo: Del Rey Communications



In "My Heart I Offer" John Calvin explains how painting reveals one's heart commitment.

My Heart I Offer: The influence of John Calvin in Today's World

Stars Rick Plastina, Nikki Shifrin
Written and directed by John Hamilton

Produced by Del Rey Communications, Chicago, 1991.

Available, with study materials, on video or 16 mm film from: Reformation Films, Box 5274, Oak Brook, IL 60522; (708) 655-0020. VHS: \$69.95 Can. plus \$6.95 shipping/handling; \$59.95 U.S., plus \$3.95 shipping.

This series of three 20-minute videos (on one tape) is aimed at explaining Calvinism to Calvinists. That is, it's meant to be used in Christian high schools, Sunday schools, church adult education groups or new members programs, in general discussion groups or even among college or seminary students.

John Hamilton, writer and director of the series, notes, "Many churches and schools today trace their roots back to John Calvin, the Frenchman who, with Martin Luther and others, blazed the way of the Protestant Reformation. But who was he really, and do his teachings merit our attention today?" The series' objective is to "remind us of our roots" and of how total our faith commitment must be, says Hamilton. The production was sponsored by the Basic Historic Calvinism Committee at the Meeter Center for Calvin Studies in Grand Rapids, Mich.

Sarah, a teenager "meets" John Calvin; he appears while she is playing Bach's "Jesu, Joy of Man's Desiring." She is musing to herself about why Bach would have included on all his manuscripts the inscription *solus deo gloria* (to the glory of God alone).

"Calvin" (played by actor Rick Plastina) picks up on her thoughts about Bach, who was a product of the Lutheran Reformation. Calvin and Sarah then begin an exchange about Calvin's wing of the Reformation and his emphasis that "all of life is religion."

Calvin demonstrates, and Sarah discovers through his writings, that the popular stereotype of the Reformer as a "mean old man" is not true. The video manages to have Calvin present his particular understanding of Christianity without undue emphasis on the man himself and without setting Calvinism up as a kind of pure standard against which other historical interpretations of the Christian faith must be judged. (Incidentally, while a number of the participants are Christian Reformed and we see that name on a couple of church buildings, the CRC is never mentioned outright.)

'Wholistic'

The genius of Calvinism is presented through interviews with many people who practise it. Through looking in on their lives we see their "wholistic worldview," as environmental studies professor Dr. Calvin De Witt calls it. We see an all-encompassing faith which is joyful and meaningful. We meet people such as De Witt (who teaches at the University of Wisconsin); we see a community of Christian blacks in Chicago who transform their drug-infested neighbourhood; we hear an explanation of the Calvinist principles on which a family-owned heavy equipment business has been operating for many years; we hear farmers, car dealers, contractors, a woman who runs

Nothing but a Burning Light

Bill Fledderus

Bruce Cockburn
High Romance Music
Limited (True North Records), 1991.

Distributed by Sony Music Canada Inc.

Canadian singer-guitarist Bruce Cockburn recently took a bit of a vacation. Instead of recording and performing he spent time riding horses and hunting on an Ontario farm.

As a result, his latest release is more relaxed than much of his recent work, which has often been marked by angry political statements about injustice in Central America and in other parts of the Third World.

"Great Big Love" is one song which reveals this new stage in Cockburn's life:

I ride and I shoot and I play guitar

And I like my life just fine...

Got a woman I love and she loves me

And we live on a piece of land

I never know quite how to

measure these things

But I guess I'm a happy man.

The title for the album comes from a line from "Soul of a Man," a song by Blind Willie Johnson, a black blues singer/guitarist of the 1930s. Its fourth verse says:

I read the Bible often

I try to read it right

As far as I can understand

It's nothing but a burning light.

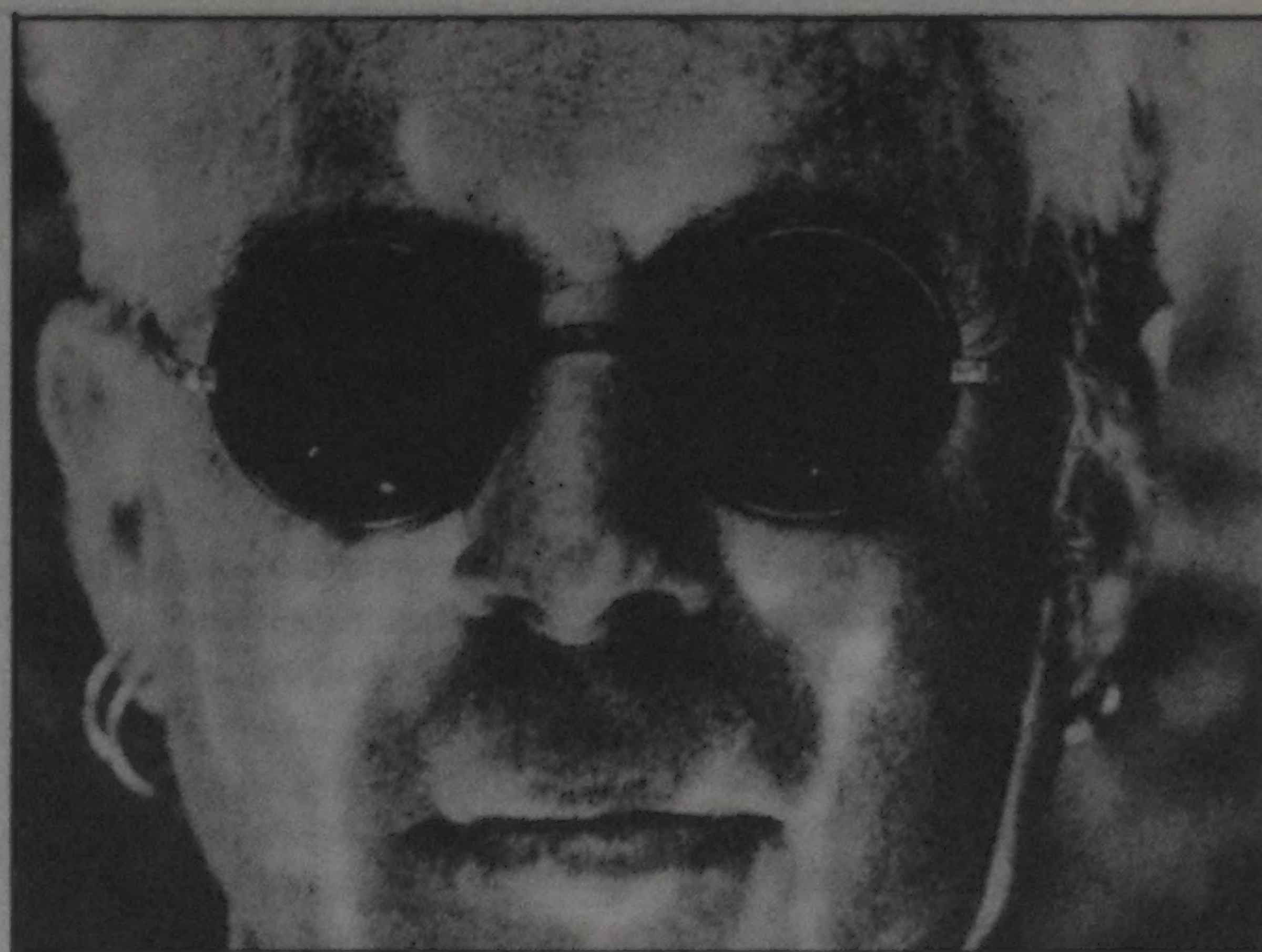
Cockburn says he has known the song for a long time, but was waiting for an album in which it would fit. His arrangement of the song features a new growly, throaty-sounding vocal and a resonator-guitar sound

a small cookie company, a Miami city attorney, a U.S. federal judge, and even former U.S. Surgeon General C. Everett Koop explain how they try to work their Reformed, Calvinistic faith out in their lives every day.

Each of the video's three parts has a slightly different emphasis. In Part 1, "Transformed by the Renewing of Your Mind," we meet Calvin and encounter his basic approach. In Part 2 we're introduced to the "Creation, Fall, Redemption" motif. Part 3 further emphasizes that "All of Life belongs to God."

Useful educational tool

While there is nothing new here, particularly to the Kuyperian Calvinists who immigrated to Canada after World War Two or who grew up in such families, this series is a useful tool for reminding Reformed young people about their heritage (or in some cases, explaining it to them positively for the first time) and why it is of value. The series will be



reminiscent of the 1950s "surf rock" of groups like The Ventures.

Nothing but a Burning Light is graced by several songs which portray committed relationships. They can be understood to address a woman or, more likely, God. In "One of the Best Ones," Cockburn sings the following lines with great tenderness:

Guess I'd get along without you

If I had no choice

But please don't make it so I have to...

I'm a loser if I don't live with you.

The album has two instrumental songs and a Christmas song, "Cry of a Tiny Babe," which tells the story of Christ's birth — Bruce Cockburn style.

Cockburn has long been a Christian and a political activist, and both of these characteristics continue to be important to his music.

In other songs, Cockburn bemoans the injustice experienced by the Native peoples of North America. "Kit Carson" lambastes American frontiersmen of the 1840s, '50s and '60s who led campaigns against the Apache and the

Navajo. "Indian Wars" tackles the subject with a more contemporary approach:

It's not breech-loading rifles and wholesale slaughter

It's kickbacks and thugs and diverted water

Treaties get signed and the papers change hands

But they might as well draft these agreements in sand.

Many of his songs express a poetic appreciation for soil, rivers, rocks and sky which has much in common with traditional Native cultural expression.

Parts of the album were recorded in Los Angeles and feature the bass playing of Larry Klein, husband of Canadian-born singer Joni Mitchell. The Hammond organ playing of Booker T. Jones is prominent and American singer Jackson Browne also makes two appearances.

Nothing but a Burning Light will be Cockburn's first album to be stocked in music stores around the world, thanks to a new distribution deal with Sony Music.

It proves that Cockburn remains one of Canada's greatest guitar-slinging poets.

especially useful, too, for introducing evangelized church members to the Reformed heritage, and for showing them that the Christian faith (and not just the Calvinist interpretation of it) is a life-changing worldview, not just personal thoughts for Sunday consumption.

The series is accompanied by curriculum material and a well-written leader's discussion guide (the latter prepared by Lyle Bierma of Reformed Bible College); the guide appropriately begins with, but ranges farther than, the video — which will add depth to discussions.

Though the series was obviously shot on a limited budget its production values are quite good. (The sound track uses songs by James Ward and Bill Evenhouse.) There are some important small points that are initially irritating, however. It takes a bit of getting used to the actress who plays Sarah: she seems nervous at first, making the viewer uneasy along with her; and more annoying, she has a

nasal American Midwest accent which has the effect of regionalizing rather than universalizing the film (this reviewer grew up there).

Rick Plastina purposely (and appropriately) gives John Calvin an accent — but it's not a French one. In fact, the viewer is sometimes reminded more of a Jewish New Yorker than of a French-speaking European.

Then too, though the series is being marketed in both Canada and the U.S., all of those interviewed are Americans. While there was an obvious attempt to include people of both sexes and various races and backgrounds (white, black, hispanic, Korean), and while what those people say is valid for all of us, the film would have been enhanced with some of the many Canadian examples — both personal and organizational — of "all-encompassing Calvinism." John Hamilton admits he would have preferred to include some Canadian Calvinists but was prevented from doing so by budget restraints.

Church

Marian Van Til, page editor

The Bible League tackles illiteracy among Brazilian street kids

SAO PAULO, Brazil (EP) — Street kids in Brazil are literally under fire from members of their own communities. Civilian vigilantes and off-duty police officers, frustrated with the soaring rate of juvenile street crime, distribute justice by forming "death squads," groups which are paid by local communities to hunt down street children and shoot them. Local churches in Brazil are working with the Chicago-based Bible League (formerly World Home Bible League) to offer a more humane solution to the problem.

While homelessness is not a new problem for Brazil, it is currently receiving heightened international attention. Some sources estimate that there are as many as 20 million *trombadas*, or street kids, in Brazil between the ages of six and 16 who have no available

home, no assurance of their next meal, no formal education and no real socialization besides the animal-like "survival mentality" they acquire in the streets. Most of these children turn to stealing or drug trafficking as their only way to make a living.

Brazil's attack on the *trombadas* comes mainly in response to demands from outraged merchants whose goods are stolen out from under them by children who have no other way to make a living. The merchants insisted that police "clean up the streets," Amnesty International, a human rights group based in London, reports that in 1989 some 500 homeless children were killed by death squads. It is common for the bodies of the young victims of this form of justice to be tossed into the drainage ditches that line the roads, or

collected and dumped in mass graves.

The Bible League is a Scripture placement agency headquartered in South Holland, Ill., and Senor Erno Englesdorf is the Director of The League's branch office in Brazil. He oversees the distribution of religious literature to local churches, some of which are using them in programs designed to help street children. "Because there is no other hope for these children we are leading them to God," Englesdorf said.

Detention centre better than the streets

Until recently, one refuge from street life was a government-run juvenile detention centre in Sao Paulo which housed and fed up to 3,000 children who had been brought in on a wide variety of criminal charges. The

economic situation in Brazil, however, has led the government to limit resources to the centre, and 2,000 young residents have been forced back to the streets.

Religious organizations are beginning to make a difference. One response to the crisis comes from the First Baptist Church of Sao Paulo, which has set up a centre where street kids can receive counseling and placement services, one free meal a day and the gospel message. Church workers estimate that at least 1,000 kids visit the centre each month. First Baptist Church is also finalizing plans to build a half-way house where homeless children can live for up to six months while they are "re-educated" in the rules of acceptable, civilized living before they are placed with an adoptive family.

Supplied with *Illustrated*

New Testament from The Bible League, First Baptist Church is now tackling not only homelessness, but also illiteracy, another problem which plagues Brazil. Statistics show that approximately 20 per cent of Brazil's population is classified as "totally illiterate" and 40 per cent "relatively illiterate." Less than 10 per cent of all Brazilians have finished primary school. Church workers are using the simplified text and colourful pictures of the *Illustrated New Testament* as a textbook in their literacy courses.

Use of the *Illustrated New Testament* is relatively new in Latin America, but in the past two years the First Baptist Church of Sao Paulo has distributed more than 15,000 other scripture materials supplied by The Bible League.

World Vision president protests Israeli violence

MISSISSAUGA, Ont. (WVC) — International president Graeme Irvine of World Vision has lodged a protest after Israeli soldiers damaged two West Bank projects supported by the agency. The incidents culminated several weeks ago when 10 humanitarian workers were arrested.

Irvine said Israeli soldiers questioned and harassed staff at St. Luke's Anglican Hospital in Nablus and the government

hospital in Rafidia in the early morning of Jan. 21. The next day they arrested Dr. Azam Halawi and Feras El Kassas. The latter is engineer responsible for the construction of a new building at St. Luke's Anglican Hospital. The men's absence has severely hampered the hospital's work and construction program, Irvine says.

World Vision funds a \$20,000-a-year social work

program at the hospital. The sponsorship project, in co-operation with Catholic Relief Services, identifies patients who cannot pay their hospital bills, then provides vocational assistance and home counseling.

On Jan. 22, Israelis arrested eight YMCA field workers and damaged seven of their homes extensively. The arrests followed two previous incidents of violence at YMCA facilities. Israeli border guards

forced entry to the YMCA in el-Bireh on Jan. 11, smashed windows and beat staff and university students. On Jan. 7 secret police and soldiers raided the YMCA Rehabilitation Centre in Beit Sahour and harassed staff and wheelchair-bound youths.

'Seriously undermining' peace

The attack on the rehabilitation centre followed just hours after Irvine visited it with Mrs. George Carey, wife of the Archbishop of Canterbury. There World Vision supports a two-year \$125,000 program to rehabilitate youths crippled by bullets, beatings and prison torture.

Irvine said he was sure that the attacks were "not justified by any legitimate security needs" and that they were seriously undermining the

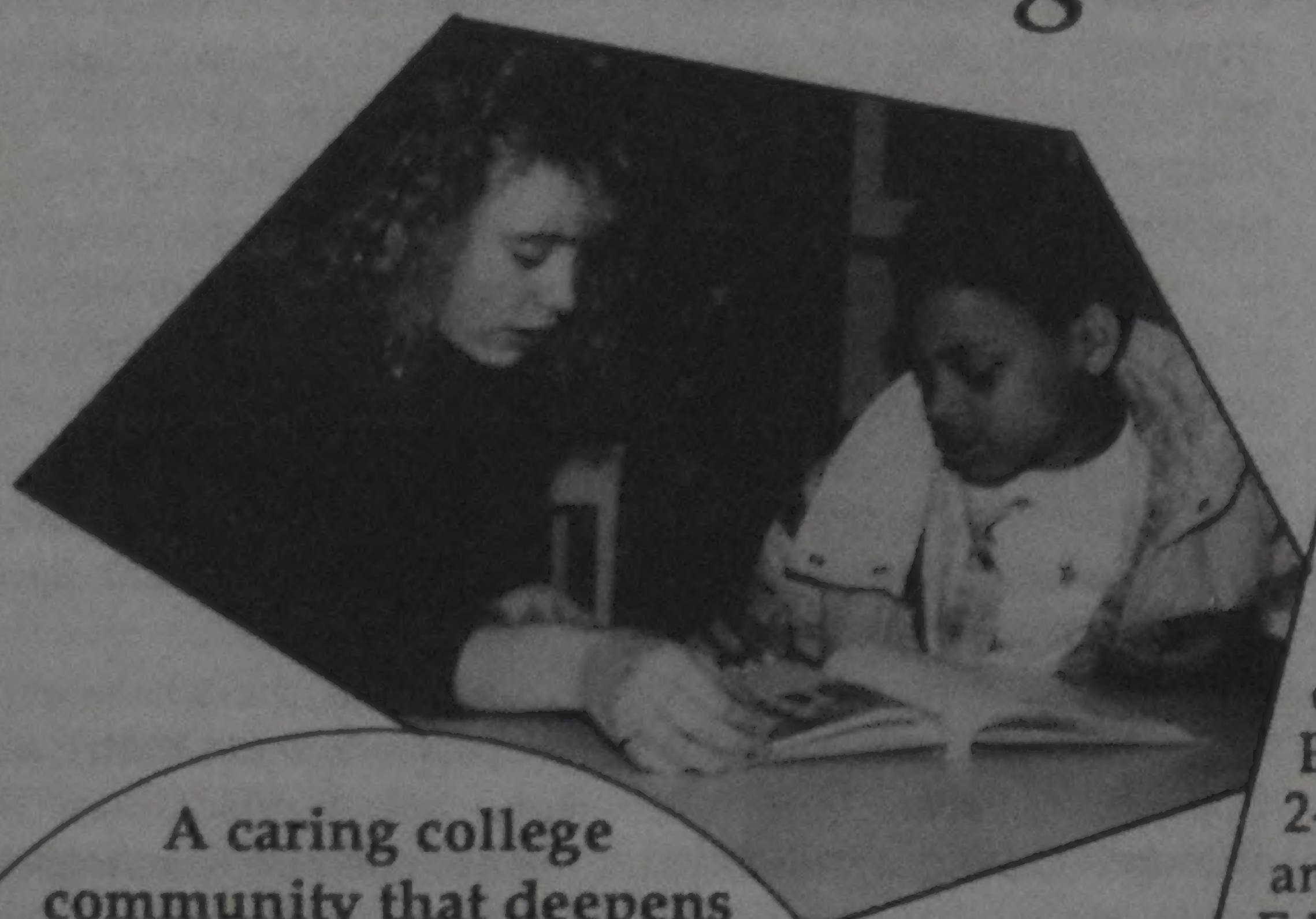
current peace process.

President Don Scott of World Vision Canada supports Irvine's appeal and adds, "I find it difficult to understand why these kinds of tactics are still being used. Now is the time for dialogue and reconciliation."

Two years ago Scott and his wife, Nola, visited the West Bank and witnessed events that raised his concerns about the treatment of Palestinians.

Canadian donors support 1,260 children in the West Bank and Jerusalem through World Vision Canada. In 1992 the Canadian agency is also providing \$117,000 for relief to the developmentally handicapped and for expansion of a high school. World Vision has operated in Israel, East Jerusalem and the Occupied Territories since the 1970s.

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Mennonite Bible college changes name

WINNIPEG, Manitoba (EP) — Mennonite Brethren Bible College is changing its name to Concord College June 1. The Mennonite Brethren denomination transferred control of the school in July

1991 to a group of provincial conferences, *Christian Week* reported. The school's new mission statement describes the school as "a Christian college offering university education."

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Baptist missionaries to Romania resign over Switzerland seminary controversy

BUCHAREST, Romania (EP)—A Southern Baptist missionary couple of 17 years has resigned from service in Romania to express opposition to what they call a “hostile takeover” of the Foreign Mission Board, and actions by leaders of the Romanian Baptist Union that are “disgusting and immoral.”

In their letter of resignation the missionaries wrote: “The first fruit of this takeover was the defunding of Ruschlikon.” They were referring to the controversial vote of the Foreign Mission Board (FMB) trustees last October to defund the Baptist Theological Seminary in Ruschlikon, Switzerland. Trustees who voted to defund the seminary said they did so because of its moves toward liberal theology.

Charles and Kathie Thomas, from Atlanta and South Carolina respectively, said they would be off the mission field by May 1, according to *Baptist Press*. In the letter, dated Jan. 11, the Thomases stated that they “are saddened and grieved by the power struggle within the Southern Baptist Convention which has resulted in a ‘hostile takeover’ of the Foreign Mission Board.”

The Thomas’s resignation came just a few weeks after two FMB executives announced in a Jan. 7 press conference their resignations in protest over the defunding of the seminary.

Foreign Mission Board trustee Steve Hardy of North Carolina said he regrets the resignations of the Thomases, whom he called “productive and faithful missionaries.” Hardy is chair of the trustee committee which oversees work in Europe, the Middle East and North Africa. But, he added, “I don’t agree with their perspective and would remind them that the trustees of the Foreign Mission Board are elected by Southern Baptists at their annual meeting.”

Trans World Radio celebrates 40th, covers 80 per cent of earth

MONTE CARLO, Monaco (EP)—Trans World Radio celebrated its 40th anniversary Feb. 11. The broadcaster, based in Cray, North Carolina, transmits over 1,000 hours of gospel programming each week in 90 languages, with its broadcast signals reaching 80 per cent of the earth’s surface.

The mission’s first radio station was located in Tangier, Morocco, targeting the people of Spain. After Morocco nationalized all radio stations in the country in 1959, Trans World moved to Monte Carlo and now reaches Europe, North Africa and the former Soviet republics from this one station alone.

Since then, Trans World has added stations on the Caribbean island of Bonaire, in the southeast African Kingdom of Swaziland, the Mediterranean island of Cyprus, the Pacific island of Guam, and the island nation of Sri Lanka, and has established a co-operative agreement with a radio station in Montevideo, Uruguay.

Scottish evangelicals unite

GLASGOW, Scotland (EP)—Evangelical leaders in Scotland announced they will form a Scottish Evangelical Alliance this summer after three years of discussions.

“The Scottish Evangelical Alliance will provide a framework for evangelicals throughout the country to unite in prayer, mission and active concern for our country,” said the Rev. Colin Sinclair, director of Scripture Union Scotland and chairperson of the steering group for the new alliance.

Billy Graham’s Mission Scotland ’91 demonstrated the value of joint action by evangelicals, Sinclair said. The Scottish alliance will be part of the United Kingdom Evangelical Alliance.


German Baptists counter neo-Nazis

HAMBURG, Germany (EP)—The German Baptist Union this year will work to counter a wave of Nazi-inspired nationalism, *Baptist Press* reported. More than 1,000 attacks on immigrants and refugees by neo-Nazis were reported in Germany last year. The attacks resulted in at least six deaths. The German Baptists plan to strengthen ministries to refugees and hold home missions conferences with participants from many ethnic and racial backgrounds.

understand
follow
read
hear
experience

Word
and
Spirit

use trust heed
know obey
listen feel
now embrace



Andrew Kuyvenhoven

‘Are you born again?’

The question “Are you born again?” is important. But is it not something Calvinists would ask each other. In our church-related societies we could discuss “regeneration” for a whole evening without even asking each other if we had experienced this mysterious work of God.

The question belongs to the religious jargon of Christians who think that unless you have had a conversion experience that turned your life around, you’re probably not a Christian. When he became president of the U.S.A., Jimmy Carter said he had been born again (he is a Southern Baptist). And in 1976 a Gallup poll informed us that about half of all Americans could recall a “being-born-again experience.”

The best-known passage about the teaching of the new birth is John 3, Jesus’ conversation with Nicodemus. But the well-known saying of verse 3, “No one can see the kingdom of God unless he is born again,” should probably read: “Born from above.” From Nicodemus’ reply (“Can we enter a second time into our mother’s womb and be born?”) one might conclude that he understood “born again.” But in Jesus’ teaching the references to God’s Spirit and to the power and person from above or from heaven (3:5, 8, 12, 13 etc.; see also 27, 31) force us to translate “born from above,” I think.

Strictly speaking the words “Born again” (*ana*) occur only twice (in First Peter). Yet the teaching that the renewal of people must come from God’s Spirit is everywhere in the Scriptures. And baptism is a sign of that “rebirth and renewal by the Holy Spirit” (Titus 3:5). This renewal is not limited to people. God’s Spirit is regenerating the whole cosmos. We shall see “the renewal of all things” or “the New Age” as it is called (Matt. 19: 28; comp. Acts 4:21). The great regeneration begins with people and ends with a new heaven and a new earth: a restored creation.

understand the words, “You must be born again.” Many seem to hear: “You better hurry up and get straightened out.” But the words, “You must be born again (or: from above)” do not give a prescription. They don’t tell us what we should do. A command or prescription would be “You must give birth again,” or something like that. “You must be born from above” or “You must be born again” is not a prescription of what we must do but a revelation of what we cannot do. Therefore the title of Billy Graham’s book, *How to Be Born Again* is a bad title, though the book itself is better than the title.

If you or I were to make application for admission to a course at a university, the program director might tell us that we need some more academic credits before we can be admitted. Some of us may have to go back to high school before we can take the university program. But imagine the person in charge of admissions telling us that we must be “born again” before we can be admitted. In plain words she would be saying that we cannot get in. We just aren’t good enough. Period.

That’s how it is with the Kingdom of God. You and I don’t merely need some credits, some catechism learning and behaviour improvement. No, but we simply cannot get in unless Jesus rescues us and transfers us into his Kingdom (Col. 1: 13).

We are all disqualified for entrance into the Kingdom by Jesus’ word that we should be born-from-above. Therefore, when we read or preach from John 3, we should never, never separate the teaching about the birth-from-above (v. 3) from the teaching about the Man from above (v. 13).

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church at Waterdown, Ont.

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Poetry

Blizzard

Snow whirls
Whipped by the wind.
I turn my face
from its violence.

Plodding through fields of white,
Boots plunk through crusts
Leaving crater-prints,
Sink into hills of fluffy powder.
Holes fill after I pass.
I stand atop new crests,
Sharp edges whittled by the gale.

Head bent, I trudge on.
Snow swirls to obscure sight
Wind stings
Eyes tear
Nose drips
Fingers tingle.

After a heavy snowfall ...

The boughs are full
Yet not weighed down
Raised
An offering

Beatrice Vandervelde

Fleeting Splendour

Fresh snow
Light delight
White, clinging fluff
Changing too soon
To slush

Hoarfrost

Overnight
Frost has worked its magic:
Twigs swollen
with furry white,
Every blade of grass
a tiny sword
glittering in the sun.

Mistake?

They dash through the woods
To escape,
Tails held high,
Bobbing white ovals
Which quickly disappear.

Moving target
Fatal flaw?

Now,
With snow covering the ground,
I see His wisdom.

Grace

Tracks erased
Paths obliterated
Hills, where before it was flat —
A new world
Serene and pure
Awaits.
Second chance.

Life

I came alone,
Leaving a single track
Which joined the others
For a while,
Then went its separate way again.

Beatrice Vandervelde is a teacher at Willowdale Christian School.

Morning Prayer

As morning fills the eastern skies
With crimson hue and golden ray,
A singing sparrow bids us rise
To greet the dawning of the day.

Strengthen us, O God, we pray,
For all the tasks that we must do,
And guide us as we work and play
In everything to honour you.



Noon Prayer

The sun from up above looks down,
Its heavenly journey half-way through,
With noon-light shining all around
And drinking up the morning dew.

Father, now we take this time
Amid the duties of the hour
To lift our voice in praise sublime
Acknowledging your wondrous power.

Four prayers for children

David T. Koyzis, 1982



Evening Prayer

The sun has slipped behind the world
And taken daylight from on high,
But in its place is now unfurled
A starlit banner 'cross the sky.

We thank you, Lord, for granting us
Another day in which to live,
For tears and toil and tenderness
And all the blessings that you give.



Night Prayer

Night has settled round about
Enveloping the peaceful earth;
Up above the moon is out
And stars that dance with gentle mirth.

Preserve us now throughout the night
We pray, dear Father, while we sleep,
And send your angels in their flight
That they may silent vigil keep.



Peter and Marja are



Dear P & M:

Can we possibly have a discussion on Sunday observance? These days many people go to church and go for lunch to a restaurant afterwards. We have always stayed away from that but even some members of my own family see nothing wrong with it. Is it really all that wrong? I am a senior widow and feel rather uncomfortable with these changes.

Dear Sunday Observer:

Remember the old hymn, "Safely Through Another Week"? It contains the line, "Day of all the week the best, emblem of eternal rest." For some the Lord's Day was and is exactly that: a quiet, cozy day to be spent with family and friends, a day focused on worship and rest. Past restrictions against bike-riding, swimming, playing catch and watching television, and present restrictions against organized sports, shopping and going to restaurants set the day apart from the rest of the week. For others, however, Sunday has always been a burdensome day of "don'ts"; it has left many wondering whether the Hebrew word *Sabbath* actually means "to be bored" instead of "to cease."

As a senior you have seen many changes over the years. You're probably glad that your grandchildren can be more active on Sundays than you were allowed to be. But going to restaurants is going too far for you. After all, doesn't that involve making people work? And doesn't that prohibit some employees from attending church?

Recently *Calvinist Contact* featured this quote on its front page: "Morality is like art. You have to draw the line somewhere." Each church community and each Christian family has a set of mores or values which defines its tradition. Many evangelical Christians visit together at a restaurant after a worship service, much the same as Reformed Christians visit each other in their homes. That's the way they experience fellowship. Because of our tradition, we can't understand that others can do this without a second thought. From their tradition, they in turn can't understand why we would have a problem with eating out on a Sunday while we seem to condone smoking and will serve alcoholic drinks to our company. Both traditions have drawn the line "somewhere," but they've drawn it in slightly different places.

The Apostle Paul extends more freedom than we often do. Ponder this verse: "One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special does so to the Lord" (Rom. 14: 5, 6a). He allows people to draw the line in different places as long as they "are fully convinced in their own minds" and do "so to the Lord." In the same chapter he also admonishes us to "stop passing judgment on one another" (Rom. 14: 13).

We strongly believe that Sundays should be set aside as a special day. After all, each Lord's Day is a celebration of God's creation and Christ's resurrection as well as an anticipation of the time when we will cease (*shabbat*) all our sinning. But there is no handy biblical list of dos and don'ts to which we can refer. If there

were, we could all abide by it and hold each other accountable.

Specifically in answer to your question, we cannot give you a black and white answer that applies equally to everyone. For some Christians going to a restaurant on a Sunday is a violation of their tradition and upbringing; for others it enhances the day and makes it more special; for yet others it is simply a non-issue. As an individual matter of conscience the wrong or right of it varies from one person and one community to the next. That's something we need to understand and respect.

Speaking personally, we feel somewhat uncomfortable with going to restaurants on Sundays although we have made the occasional exception to our rule when we've travelled. We hope others will respect where we've drawn the line for our family. At the same time, we may not stand in judgment of others who have made different lifestyle choices concerning the Lord's Day. We really need to work at respecting each other in this area.

Two summers ago an active young man came roaring up to the church, hair wet, water still dripping from the windsurfer attached to his roof rack. He made it with a minute to spare. After a wonderful afternoon of sailing and playing in God's marvelous creation he still wanted to attend the afternoon service. Everything about his attitude and spirit was "right" even though his actions would be considered "wrong" by the standards of previous generations and by some today. We sense that this young sailor grasped the meaning of Jesus' words to the Samaritan women when he said, "A time is coming and has now come when worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks" (John 4: 23).

What is important is that we carefully consider how to keep Sundays distinct and special, that we go to church services, and that we appreciate it as God's restful gift to a driven and sinful world.

Dear P & M:

Just a moment ago, I finished reading your column regarding copyrights (Jan. 31, 1992) and decided to act immediately. I, too, am guilty of passing on my C.C. to someone else. Now I've decided to include a one year subscription for him instead. Please bill me.

Dear Gift Subscription:

Fantastic! Thanks for responding immediately and acting in a way that supports C.C.'s existence. Your note gave us and the C.C. staff a real lift.

Write to: P & M
c/o Calvinist Contact
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St. Catharines, ON L2W 1A1

Peter and Marja Slifstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Purlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Bodily exercise profits women too!

REFLEXION

John Byl



REFLEXION

Many physical educators are concerned about girls' declining involvement in physical activity as they grow through their teen years. The pressures towards socializing a girl away from physical activity are many: peer pressure, advertising, and lack of opportunities to develop adequate skills when they are younger.

In a recent article in a Christian periodical it was argued that "man is responsible to both God and his fellow man. A hockey player is not a lone individual on the ice. He is not out for himself or for his own glory." Must we assume that all hockey players are males? And later, in discussing the qualities of a Christian athlete, the author wrote: "A Christian sportsman is responsible to God for his body, for his team members, for his talents, for his opponents." Are there no Christian athletes who are women? The points made by the author are helpful, but the article's exclusion of women further acts to discourage women's involvement in physical activity, and that is not helpful.

Male sports are what's important?

Take a look at your newspaper sometime. How much space is devoted to female sports? Studies completed on a number of different newspapers indicate that an average of less than four per cent of the sports pages is devoted to female sport. In a recent study of *Sports Illustrated* it was found that a female was pictured on only six per cent of the covers. In addition, it was noted that "females appeared less frequently on the covers during the 1970s and 1980s which were decades that supposedly offered a more favourable environment and greater acceptance of sportswomen."

There are some who have overcome these pressures.

Recently, Manon Rheaume in Quebec became the first woman to play hockey for a Major Junior Hockey League, though many others are now playing amateur hockey — even Redeemer College had a female player on its hockey team. Last fall, Kathy Corchis made the basketball team at St. Clair College in Windsor. She wanted to play basketball, and since there was no women's team, she tried out for the men's team and made it.

As Christians, concerned that all be treated justly, we ought to be the first to oppose discrimination against girls and women. But how many of our church hockey teams have women players? And if they are not playing hockey are they encouraged to play other sports?

Girls don't make noise

Perhaps the problem starts earlier. What about our children? My children returned from school once with a different version of Jesus loves me in which "Jesus loves the little girls, with their bows and with their curls," and "Jesus loves the little boys, even when they make some noise." What values do we perpetuate among our children with these songs?

Do we equally promote athletic involvement among our sons and our daughters? Recently it was pointed out to me that a Christian elementary school has an ice hockey team and discouraged several girls from trying out. Not only is this illegal, it discourages involvement in physical activity simply on the grounds of gender. Since girls have tended to be less active, anything we can do to reverse this trend would be helpful.

When Paul wrote to Timothy that "bodily exercise profits a little..." he did not write, "bodily exercise profits males more than females."

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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Education

Christian schools

then

and

now

Photo: Courtesy Jess Persenaire

Photo: C. E. Jiles

THEN: staff of the Hamilton Christian School in the late 1950s. The author's future husband is in the back row, on the far left.

NOW: Ontario Christian school teachers in a workshop at the Hamilton District Christian High School.

Gloria Goris Stronks

The first time I ever visited a Christian school in Canada was a day early in September, 35 years ago. The school had been in existence for only a few years and up until this point had been a school for Grades 1-4. The year I was there, two additional classrooms had opened. One was for Grades 5-6 and had 65 students! The Grade 7-8 combination had only 38 students.

The few library books that were available were all for the younger children. I asked whether the classes would be able to go to get books from a public library and was told that the first concern would be finding chairs or desks for everyone and locating some textbooks. They would concern themselves with library books much later.

The playground was muddy and uncared for. Playground equipment consisted of two or three soccer balls, so students spent their recess hunting for snakes and field mice. The teachers' room was being used for storage and we were told that the plumbing in the washrooms had already seen its best days. The school's uncovered concrete floors were impossible to keep clean and I wondered how the teachers could possibly be so cheerful about it all. They planned and joked and laughed as though the school really had a future. All in all, that school made my public elementary school education on the Minnesota prairie seem like a wonderful dream.

At that point in my life I knew very few Dutch Canadians but thought they must be an odd group of people indeed. Only very foolish people would trust their children to teachers who were willing to teach in a school that lacked

books and desks or chairs. Only very foolish teachers would willingly agree to teach in such a situation. And to make matters worse, I was engaged to be married to one of those foolish teachers.

Up to snuff

There are readers of *Calvinist Contact* who will remember being students in that school back in 1957. I am talking about the Hamilton District Christian School, Hamilton, Ont. The Christian schools their children attend now are completely different. When one compares the schools then with the schools we have now, 35 years later, it is as though a century has passed.

Teachers in Christian schools now have completed four or five years of college education. Most of them are eager to learn how to be better at this task they have agreed to do. They belong to at least one professional organization. School buildings and classrooms are modern and roomy. When I visit a school and am told there is a building addition being planned, I smile; the old building being replaced or added to looks like a palace compared with the ones I remember from my first visit.

We are spending a great deal of money on Christian education these days, particularly in the areas where there is no public funding for our venture. Are Christian schools in either Canada or the United States what we want them to be? Are they as good as they could be? The answer to that seems to depend on who is being asked.

People trust Christian schools

Surveys of graduates of Christian schools in both Canada and the U.S.

show that many of these adults appreciate the education they received. Many say they will continue to support the Christian school in their community and will send their children. Should we be pleased with their response?

If graduates appreciate their Christian school experience because they learned how to compete for high academic scores there and that ability enabled them to be competitive in North American society, we should be more alarmed than pleased.

Christian schools have a history of comparing well with other schools on standardized achievement test scores and most educators realize that children who are raised in secure homes where they learn to take responsibility for their actions have a very real advantage in school, provided there is no specific learning disability.

But taking pride in learning to be competitive simply means that the schools have helped them learn the norms and standards of society, modeled on and serving the economic marketplace. They have learned that one can get along very well as a Christian in our society because there is so much separation between religion and our institutions that being a Christian doesn't cause any problems. In fact, it even helps in some circumstances. Christian school graduates are recognized as being dependable, hard working and trustworthy. We like to hear such compliments. But that little school I visited in 1957 was not started for such reasons.

If graduates appreciate their school experience because it helped them find someone to marry who would be of the same background and who would have

the same expectations for marriage and for child-rearing that they had so their traditions could be continued, we should be more alarmed than pleased.

Of course we are happy and praise God when our adult children are in stable marriages and are rearing their children with the values, beliefs and traditions we hold dear. And we are filled with joy when we can look around the church and see them sitting with their young families.

But Christian schools are far too expensive for that to be their goal. Money spent on Christian schools is not being spent on other areas of God's Kingdom. Goals which could be accomplished in other ways would free the money for missions and for helping those in need. In addition, to isolate our children so that they will only be with people of their own background often seriously works against their ability to interact in a community of Christians who are not of the same background. That little school back in 1957 was not started so that the Dutch Canadian children would grow up to be adults who always remained separate from Christians of other backgrounds and communities.

Christian education disappoints some

Some of the graduates of Christian schools and some of the teachers who teach in them are disappointed with what they are seeing in parts of Christian schooling today. They have said that if a school is structured so that it truly reflects biblical guidelines for education, many parents will object to the kind of school that results from that kind of planning.

One reason parents may object is that

"...to isolate our children so that they will only be with people of their own background often seriously works against their ability to interact in a community of Christians who are not of the same background."

biblical principles call for teaching our children and young people to learn to live and work in community, helping each other and encouraging each other, seeking justice in all areas of life and building a spirit of God's shalom on earth.

In addition, if a school is structured so that it truly reflects biblical guidelines it will call for teaching the interconnectedness of God's creation. Such teaching is often contrary to the spirit of competitiveness which pervades North America. Such teaching will not promote the "our country ought to be first in education" attitude which is being stressed by governments.

Critical thinking required

Another reason parents might object to such schools is that biblical guidelines require that our young people learn to think critically about issues in society. That does not mean these young people must learn to criticize. It means they must learn to be open to new ideas, to examine the new ideas and gather more information about them while suspending judgment, always keeping in mind that their faith assumptions are an integral part of their thinking.

These teachers and graduates recognize that if young people are learning to think critically, they must examine even the attitudes and traditions of their own parents and their own Christian community, at times calling that community to account. While students learn to do that kind of thinking they will make mistakes and may sometimes judge the community inappropriately. That is a frightening thought for many Christian parents.

Differences lovingly confronted

And still another reason parents might object is that biblical guidelines require that our young people learn to communicate well with Christians who hold other views. People who have worked as long and as hard as the Dutch Canadian community has to build churches, Christian schools and Christian institutions for people who have special needs, and have worked that hard because they believe God wants them to, are people of great passion and conviction.

Sometimes people of great passion and conviction forget that God also wants us to learn to confront each other lovingly when confrontation is needed. Loving confrontation means that we will not shout at each other in fierce anger when we have differences. Loving confrontation means that we will not separate ourselves and walk away in a righteous silence when we have differences.

Some teachers and graduates have said that parents interpret gentle confrontation and working together with other Christians in spite of differences as being weak and unprincipled. However, if we cannot learn to live and work with Christians

who differ from us, we will not be able to have children from other Christian groups in our schools without a great deal of mistrust and misunderstanding among the people who started the schools and who continue to love and support them.

If Christian schools are going to prepare students for Christian service they must be very special schools, clearly grounded in biblical teachings and what those teachings mean for present lives.

'Which is better'?

Student: A lot of people think Christian high schools are alike but they really aren't. The school I'm in this year is very different from the school I was in last year in Grade 10. And both are Christian high schools.

Interviewer: Can you describe that difference?

Student: Well, in this school they don't care what you do in the halls but when you get into the classroom you have to be careful what you say. You have to be careful that you are respectful and give the answers they expect you to. In my school last year they were really strict about the halls. You could never push anyone around or lock the ninth graders in lockers. The teachers were always walking around the halls and reminding us that we had to "create a climate of caring." Yet, when we got into the classroom they really wanted us to talk about our different ideas and to disagree with each other and with them as long as we could support our argument with facts.

It's as though the two schools are the exact opposite. In this school it seems as though they don't care how we act but care very much about what we say we agree with. In last year's school they cared very much about how we acted but we were much more free to argue our own points of view.

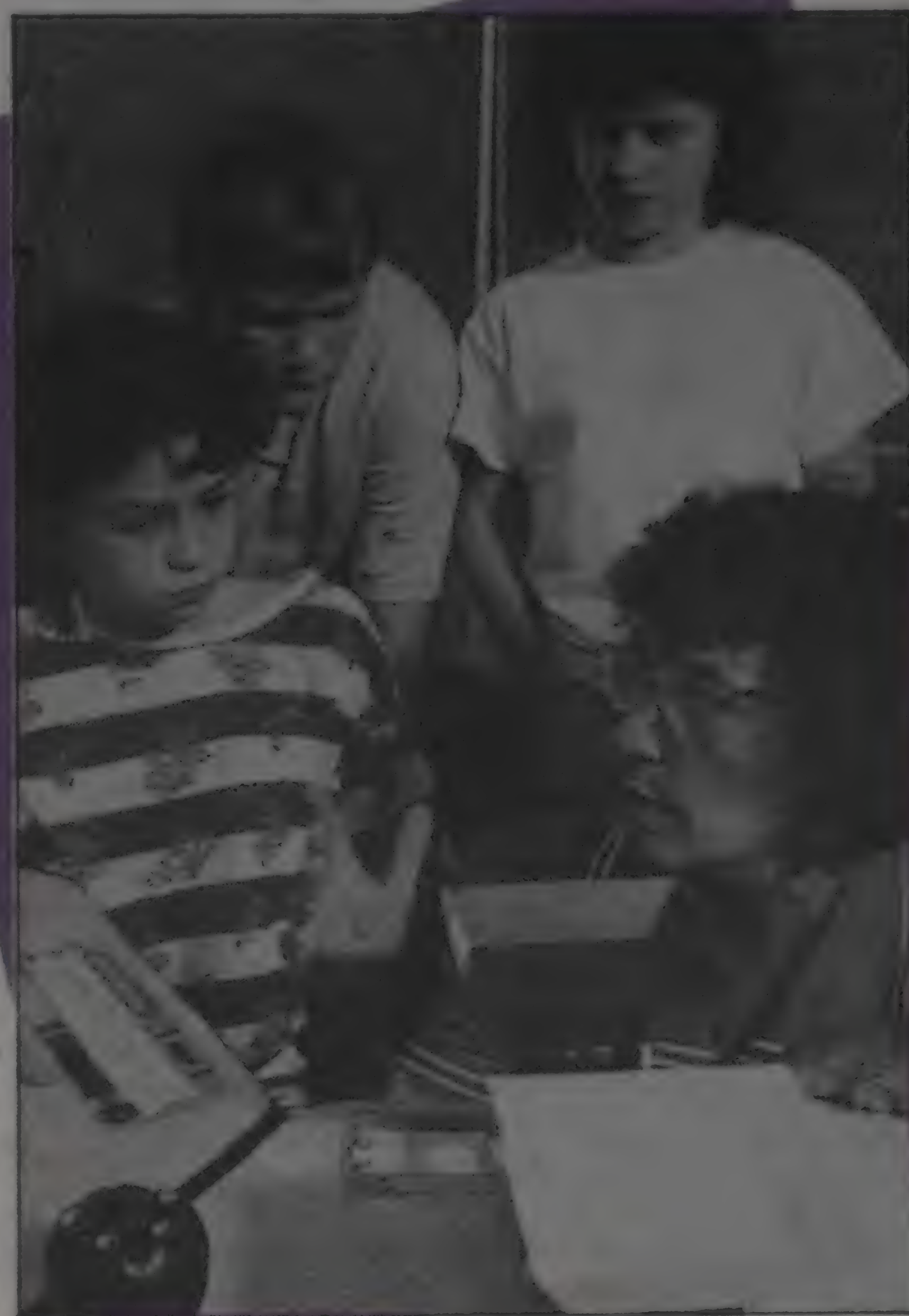
Interviewer: Which do you think is the better kind of Christian education?

Student: I liked my old school better, but a person has to learn to adjust to what the teachers expect. I really don't like to say things just because teachers expect me to, and so they think I'm very quiet in school this year.

A Christian school ought to be a community of students and teachers living and working together for specific purposes. The way people talk with each other and act toward each other must clearly reflect the purposes of the community. Our goal for Christian schooling includes many things, and the mission statement of the school must tell what those things are in a clear, forthright manner. Every parent, teacher, and student in the school must know the important points of the mission statement and what they mean for the daily activities of the school.

Being responsive disciples of Christ

We have Christian schools so that our students will live and learn to live as



people who encourage each other's development and bear each other's burdens. That can only be learned if schools create a climate of caring. It really matters how students talk to each other and act toward each other in the halls, on the playground and in the classrooms. It really matters whether teachers are committed to creating a climate in which people will do more than simply be kind to each other but will actively help each other do their best work, whether that is in teaching or in learning.

We have Christian schools so that our students will live and learn to live just lives. Justice requires confrontation and our students must learn how to confront as Christians should, honestly and lovingly.

Teachers and parents who see Christian schools as places where students should learn to be as academically competitive as possible

must be shown that the mission statement calls for something different from that. Christians who hear national and provincial calls for improvement of schooling must be helped to keep in mind the purpose of our schools.

Christian schools in Canada were started with a vision, whether or not that vision was ever written down. God's truths remain the same, generation after generation. But how those truths are reflected in the mission of our schools and what they mean for the day-to-day activities of our schools must be examined for our present time. The Calvin Center for Christian Scholarship is working at describing what those truths mean for Christian schools today.

Gloria Goris Stranks is co-ordinator of the Calvin Center for Christian Scholarship, Grand Rapids, Mich.

A Classmate

To be tolerant of her,
With the different clothes and uncombed hair;
Her voice grates loud and crass
Always there like a shadow
Her unshapely figure
Clad only in brilliant pink tank tops
And tight black miniskirts that cling to her
I feel repulsed and trapped when she talks to me
An outcast of society
To welcome her with open arms
When it's so easy to walk by, with my head held high
And unseeing eyes
And harder yet
To take our friendship
Beyond tolerance to love.

**Melinda Paas,
Hamilton, Ont.**

Education

Christian school student wins national challenge



Photo: Louisa F. Bruinsma

Andrea Vandergrift

Louisa F. Bruinsma
EDMONTON, Alta. — Not long ago Andy Renema, Grade 6 teacher at West Edmonton Christian School, received a communication from the National Capital Commission announcing a national poster challenge. He passed the information on to art teacher Miensie Kloppers.

"I'm not one to encourage these kinds of contests," she says, "but this one fit perfectly into what we were studying: bodies in motion, relationships and people having fun together. We were just finishing these projects when we heard of the contest."

So she just picked up all the work the children had done, packaged it and mailed it to Ottawa.

On Dec. 19 Andrea Vandergrift, one of the students, was called out of class by a phone call from Ottawa. "I had no idea why I got a phone call from Ottawa," she said. "My friends were more excited than me. I was just in shock."

She learned from the phone call that her poster was judged the best in Canada of all those submitted. It has been displayed since Feb. 4 (and will be until the 24th) at the Children's Museum, part of the Canadian Museum of Civilization in Ottawa.

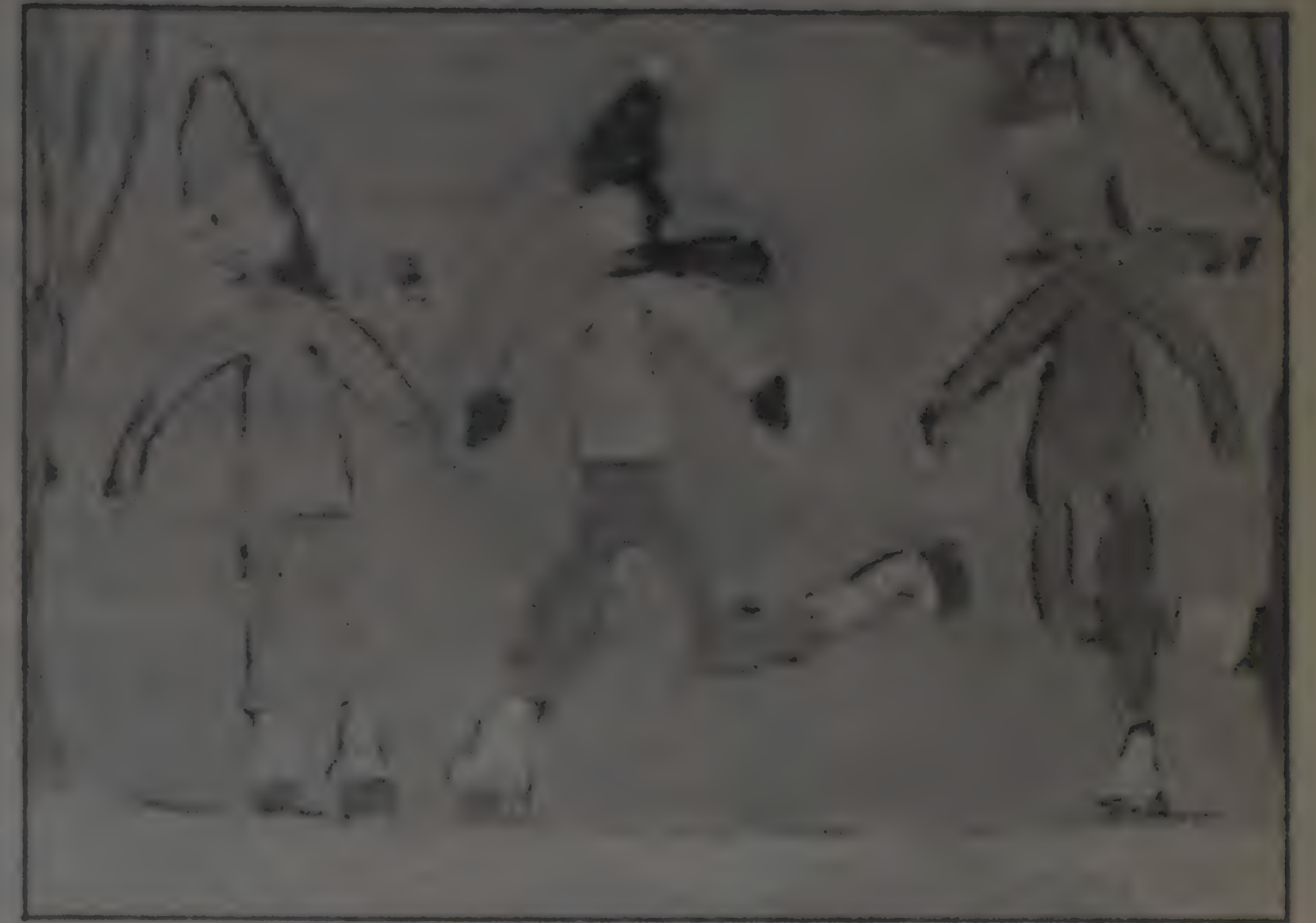
The poster subject was to be: what winter means to you and how you celebrate Canada in the wintertime. "The poster has three girls skating together," says the Grade 4 student. "It has a tree on either side. Mrs. Kloppers advised us to use bright colours."

Andrea's whole family, as well as Miensie Kloppers and her husband, will all go to Ottawa for the Winterlude Festival to be held this month.

"I'm absolutely innocent on involvement in this contest," claims Kloppers, who shares the school's aversion to competition. "I just let the kids go."

Andrea's parents, Kathy and Larry Vandergrift, say "we consider it a privilege for our kids to have Mrs. Kloppers as an art teacher. She has the ability to teach the basics of art while at the same time letting the kids have a good time. The art work is always integrated with the unit studies."

"Mrs. Kloppers comes up



Poster Courtesy NCC/CCN

Art by Andrea Vandergrift, age 9 years. Andrea is a Grade 4 student at W. Edmonton Christian School, Edmonton, Alta.

with really good ideas," says Andrea. "She has one rule: you must always paint the main object first before you do the background." The outline of Andrea's poster was made with chalk. Then she added pastels, paint and markers.

The Vandergrift family is looking forward to visiting the capital city, participating in

creating ice sculptures and skating on the world's longest ice rink, the Rideau Canal. Winter in Canada has certainly taken on a special appeal for this family, thanks to their daughter and her art teacher.

Canadian students add spice to Dordt College

Robert VanderVennen

TORONTO, Ont. — If you think that Dordt College in Sioux Center, Iowa, is totally American, consider that 13 different nations are represented on campus.

Foremost among them is Canada, which from early years sent students who brought something special to the college, reports Sally Jongsma in a feature story in the Dordt College Voice. At

one point Dordt had over 350 Canadian students, but with the start of The King's and Redeemer colleges that has settled down to about 10 per cent of Dordt's enrolment of 900-1,000 students.

"The cultural differences Canadian students brought with them added spice to the campus," says former president B.J. Haan, who actively recruited Canadian students. "They had a happy

spirit and enjoyed life. They were concerned about others and enjoyed discussing issues."

Haan agrees with current president J.B. Hulst who says, "Most came with a reformational worldview, eager to learn more about how their faith affected their studies."

The college's own commitment drew that kind of student. Tena Siebenga of the class of '72, now principal of East Edmonton Christian School, says she came to Dordt because of the Christian perspective and worldview for which the college stood.

"The reformational worldview of many of the Canadians was a world apart



Photo: Courtney Voice

Canadians, sophomore Sharon Vander Kruk and senior Dirk Schouten spar good-naturedly over whose intramural team is really superior.

from the more pietistic background that some of us came from," says Dr. James Schaap, professor of English who graduated from Dordt in 1970. "I thought that to be a Christian writer meant to write Sunday School materials or 'Christian' books," says Schaap, whose own prolific writings now range far wider than that.

Canadian students explore ideas

Dr. Mike Vanden Bosch, also an English professor, says that Canadian students are often more willing to explore where ideas will lead them. Nova Scotia student Clary Kloosterhof adds that Canadians are more willing to take a few risks, to react a bit more strongly for the sake of argument or discussion. Indeed Canadian students

have found that Dordt and its people are different from Canadians they know. Kloosterhof says that "adults and even high school kids in Canada are always talking about politics. Here I have yet to hear a conversation about political issues."

Alisa Siebenga from Blackfalds, Alberta, adds, "The biggest difference I found was that when I went to turn on the news I couldn't find out anything about what else was going on in the world." Canadian news has a stronger world-news focus, she says.

Some of the differences come from the fact that many Canadian students are children of Dutch immigrants. Sharon Vander Kruk from Waterdown, Ontario, was surprised to find that her roommates had never heard of "dropjes," Dutch licorice.

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Education

We're doing well but we're still working on it

Ary De Moor

Christian schools exist all over Canada but the ones on the Prairies are just great. Manitoba schools have achieved a substantial level of funding, Alberta schools are on the verge of improving their funding levels and Saskatchewan schools are getting ready to make the big ASK but have to do without for now.

Our curriculum projects are first rate and serve many schools both in and outside of our district. The Canadian Christian Education Foundation provides a lot of financial support and we are working in concert with other districts to further the cause of Christian education throughout Canada.



Photo: Courtesy Ary De Moor

One of the CSI District 11 schools is located in Ponoka, a town situated on the highway running between Edmonton and Calgary.

But Christian education is tough in the '90s, just like it was in the '60s, '70s and '80s. We are forever working to maintain our sense of community and purpose. As I travel from school to school I sense that many schools are dealing with similar concerns. Board members, committee members, principals and teachers are particularly sensitive to community perceptions and support — that from an increasingly diverse and interdenominational society.

Maybe that is best illustrated with some questions teachers would like to ask parents and some differing answers parents give.

Each day I receive 25 of God's children and am asked to help you in their Christian education in a way that is consistent with what is taught in: your home, your church, your community. I find this a real challenge!

It leads me to daily ask and answer questions such as the following:

1. What historical view of Christianity do I take?

- Let me out (withdrawal Christianity.)
- Let it be (some things are just not worth redeeming.)
- Let me at it (take all things captive and bring them into obedience to Jesus Christ, a Reformed, Calvinistic worldview.)

I assume that "Let me at it" is the operative worldview at this school. Am I right? If I am, then will you let me take risks that you may not always agree with? I'm trying to be Reformed, professional and age-appropriate with God's children. If that doesn't square with your sensitivities, can we at least agree that we are

sharing the same worldview which asks people to take second and third looks at the issues?

2. What books and materials do I select for student reading and research?

- Any books that don't offend anyone? (I hope I can find some.)
- Only Christian books? (a biased collection).
- Books that provide a variety of perspectives (a balanced collection).

I assume that "Books that provide a variety of perspectives" is the operative answer at this school. If so, that means you have to trust my judgment as a teacher and tell me when you think I've crossed the line. It also means I don't expect angry parents at my door demanding a book be burned or removed because it contains violence, magic, dragons or the like. Can I trust you to trust me, and let me know in a supportive way when I cross your judgment?

3. What courses do we offer at the school?

- Every course available at the public school so we can say that we are as good as they are.
- Only those courses that get my child into university and pass the Grade 3, 6 and 9 achievement tests and the Grade 12 exams.
- Any course that fits into our goals of being a Christian school first, with its concomitant view that learning is for all of life's relationships and not just for passing exams.

I assume that view "c" is the operative one in this school. If so, will you demand similarity with large public school option choices or allow your child to choose schools on the basis of options? Will

you accept the "inconvenience" of Christian perspectives and Bible courses? Will you understand the need for real-life experiences outside the classroom and for community-building class trips and events? Does being distinctive allow us to also be different without being seen as inferior or second class?

4. What do I teach your child about sex?

- Nothing! This is a Christian school and we needn't worry about such things.
- Only the beauty of it and not the pain. And not too early, please!
- From K-12, use a program such as our CSI "Family Life Education" program to carefully but emphatically teach the whole story of how God wants us to live and how different people respond.

If it is view "c" again, do you trust me? Will you help me in discussing beautiful and difficult issues with your children? Can I talk about child abuse and AIDS and condoms in a Christian way, without interpersonal ballistic missiles being aimed at me?

5. Can I expect your unconditional support at home?

- Only if I like you and you've proven yourself to me.
- Yes, unless my child is really upset.
- Yes — and when I think I disagree, I'll call you first before I take my child's word and berate you in front of others.

I hope the answer is "c"! But I'm not so sure these days, quite frankly. "Roast teacher" is served over the dining room table too often, I think. And too many people say they are scared to talk to me about my faults, so they prefer to discuss my faults with others. Kids get the idea that I have your support until I make a mistake — then my goose is cooked. They like that for a while, but in such an environment their view of community becomes severely damaged.

8. What do you expect to see when you walk into my classroom?

- Straight rows, quiet kids and strict teachers talking.
- Textbooks, worksheets, right and wrong answers and rigorous testing.
- Collaborative learning, resource-based learning, learning centres and lots of hustle



Photo: Courtesy Ary De Moor

Alberta Christian school teachers are still working on it, but don't ask on what!

and bustle.

You will probably see a mixture of all of the above in my classroom from time to time. I use different methods than the teacher next door because of how I teach and how my students best learn. We've developed many new ways of teaching since I was in school — some work for me and the students, others don't. Please take a good look at what I do and why I do it by keeping up with your child's school experience. My report cards will tend to be more subjective and anecdotal than objective and grade based — that fits better with my concept of evaluating the whole child. If you don't understand or don't like it, talk to me about it.

7. If the board and education committee, principal and teachers make decisions, will you as a society member support them?

- Only if I agree with them.

- No, because my child's welfare is all that counts.

- Yes, but give me every proper chance to be heard.

If your answer is the first or the second, I can't operate because I don't know how to be in *LOCO PARENTIS*. If it's the third, then I commit myself to being a careful listener.

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Ary De Moor is curriculum coordinator of District 11 of Christian Schools International (CSI). District 11 includes Alberta, Manitoba and Saskatchewan.

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Education

Christian schools in British Columbia — a time to celebrate and be watchful

John Vanderhoek

A recent TV mini documentary dealing with independent schools suggested that public schools may be in trouble. Teacher organizations and public school boards feel that an infusion of additional funds will improve the quality of education. But the problem is not primarily one of money.

A principal in one of B.C.'s better junior high schools had her finger closer to the problem when she said that the parental and societal expectations of public education are too varied. One school system can not meet the expectations of a pluralistic society.

But B.C. Christian schools also face several challenges. Some of these are described below.

Defining a vision

Many Christian schools in British Columbia have experienced phenomenal growth. During the past five years enrolment in Christian schools has doubled and Christian school boards are faced with tremendous pressure to provide facilities to accommodate these ever increasing enrolments.

Even though the rapidly expanding interest in Christian schools is rewarding to those who have worked hard to help Christians from a variety of

traditions see the need for such schools, it presents a major challenge. Many of those new to Christian schools have very high expectations and may be disappointed when Christian schools are unable to deliver, when the atmosphere at the school isn't as wholesome as we would like it to be.

Other parents enrol children to remove them from the influences of "secular humanism" and "new age philosophy" which, they feel, are rampant in the public schools. When such parents see teaching strategies used in Christian schools that they associate with such movements, the Christian school becomes suspect. At times such parents go on witch hunts which break both the spirit of community and the trust that exists in the school.

It is essential that Christian schools clearly define and communicate their vision so that there is no mistake about what Christian schools offer, and how they attempt to offer it.

Serving a wide variety

The increasing interest in Christian schools has also led to the establishment of such schools in other than Reformed communities. In several schools affiliated with the

Society of Christian Schools in B.C. (SCSBC), people affiliated with a Reformed denomination are a rather insignificant minority. Because principals, teachers, and boards appreciate and support the vision that undergirds the SCSBC, such schools have become members of the association.

There's much that different schools can learn from each other, and that is happening. SCSBC is vibrantly alive with discussion and exploration of educational issues.

Changing educational practice

A couple of educators recently rhetorically asked, "Will changes in education ever cease? Will we ever be able to say that this is the way schools are intended to be?" The answer to these questions is "No." Exploration of God's revelation as it applies to education continues. He allows people the opportunities to deepen their understanding and helps educators develop new approaches to teaching and learning.

Sometimes it becomes apparent that our practice needs to change because it doesn't fit the needs of today's children any longer. Education practices have arisen in times when the needs of children and



Photo: Bert Witvoet

A few British Columbia Christian school teachers took part in a workshop in Abbotsford a few years ago when editor Witvoet visited the area.

society were different.

At times we must admit that further reflection causes us to realize that practice was shaped through what we've come to see as flawed philosophies. Educators must be challenged to reflect on their practice. Deepened awareness and different societal needs may require adjustment to educational practices.

Re-examining curriculum

Information continues to grow at a phenomenal pace and

access to much information is increasingly easier.

Much of that information, unless appropriately handled, has a way of insulating people from what is essential, namely the recognition that God in Jesus Christ ties this creation together. It is too easy to become so busy with the details that people forget to whom the details should point. Facts and statistics may help to inform but they have saved few from starvation.

Christian schools are faced with the challenge of helping students make sense of their world and equipping them with the skills they will need to serve the world for Christ's sake. Whether a traditional curriculum organization accomplishes this goal needs to be carefully examined. Educators have come to recognize that examining a few major topics in-depth is much more important than accumulating a large body of facts.

Imbedded in in-depth analysis is the recognition that the process skills learned in analyzing one topic can be applied in the analysis of another. Education that teaches only process skills short-changes students as much as one that gives them the ability to regurgitate a large number of facts. B.C. Christian schools are challenged by the need to redesign curriculum so that it provides students with real insights.

Christian schools in B.C. have been blessed beyond expectation.

With these blessings and enthusiasm comes the need to be responsible and diligent, to celebrate but to be ever watchful.

John Vanderhoek is education co-ordinator for the Society of Christian Schools in British Columbia, Langley, B.C.

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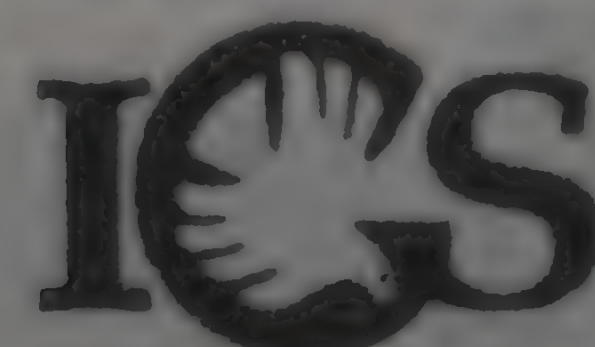
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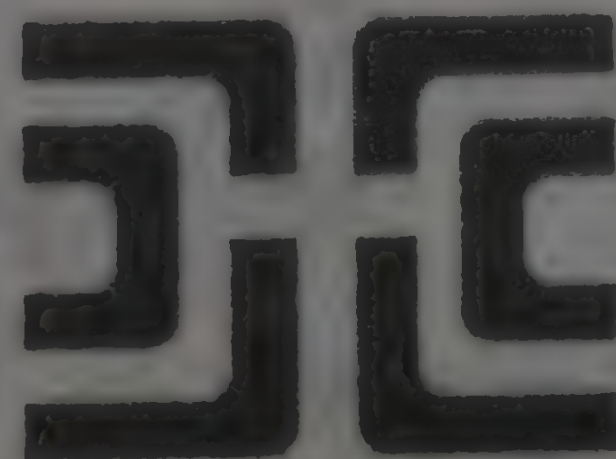
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Education

Privatization: the future revolution for education

Adrian Guldemond

There is a revolution brewing in the education world. It will be exciting and it will be very challenging. It is also a necessary spiritual reform long overdue. "Great changes do not begin on the surface of society, but in prepared hearts: in men who, by communion with God, rise above the apathy of the age, and speak with living, vital energy, and give life to that community and tone to the public mind" (E. Beecher).

All the changes in the Canadian schools today are minor compared to the restructuring process now being envisioned by educational leaders on the cutting edge of educational reform. Institutional loyalty is waning and a new set of values is forcing vast structural changes, not just in Canada, but all over the world.

Old order is gone

Public schools were set up in the decades between 1850 and 1870, the era of factory industrialism. Public school promoters beat out the private school operators by offering a cheap (fee) mass product tied to nationalism and industrialization. The success of the welfare state has turned Ontario schooling into a vast monolithic bureaucracy. It operates at staggering costs. Current estimates are that about 40 per cent of the tax dollar is spent on the immense bureaucratic infrastructure in the public school system. While Canada is third highest in the world in terms of education expenditures it ranks about 12th in terms of academic results.

The parents and business leaders who have been shut out of the educational process have concluded that public schools are unable to meet the new economic realities. The old view was that customers were dumb and that they could be sold anything through sophisticated advertising. The new view is that the customers are smart and that the product had better be worthwhile, otherwise it will not be bought. The public school is still operating under the old mass marketing assumptions and is about to be caught up in the whirlwind of change.

Reforms have failed

The grand failure of the public school system has been known for some 20 years. Many reforms have been tried. Massive amounts of money have been wasted while implementing the latest pedagogical fads. To no avail. The dropout rate and the illiteracy rate continue to climb. Public school supporters continue to blame television and families while always asking for more money. Most experts have now concluded that the system itself is the problem.

Radical reform

So how should education be

changed? Society must reorganize the educational power structure! Step one is to introduce choice for parents in all jurisdictions in North America. Step two is that schools must become responsive to the educational needs of each child and to different types of families. Step three is that the public school boards must consider contracting out their school operations. In fact, schools in any system are more and more going to be viewed as franchises.

This is already happening in the U.S. Public school boards in the big cities, such as Detroit, Milwaukee, Chicago and Miami, are finally admitting, after years of corruption and disaster, that they cannot handle the ghetto schools. A current example of a good solution can be found in Miami where the school board has given South Point Elementary School, with its seething immigrant ghettos, to a company, "Educational Alternatives Inc.," for a five-year term.

The company, run by former public school superintendents, promised to cut costs, guarantee high student results, and make a profit, all at a substantially lower total budget than the old bureaucracy could manage. The key to its success is based on three things: no union contracts, competent teachers and individualized student programs designed to meet the needs of the students in each particular ghetto. It is working in most experimental phases in U.S. cities.

The challenge for Christian schools

I am confident that the Christian schools can adapt to meet the challenge. We were resourceful in setting up the schools in the 1950s when we had no money. Now, in spite of some local hardship, we do have money and established communities. We urgently need to start discussing how to meet future trends.

We know that our Triune God is Lord of all cultures and the Lord of history. Old cultural patterns constantly change. As the Bible tells us, God's word is constant and his vision refreshes his servants: "As for me, this is my covenant with them" says the Lord. "My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the

mouths of your children, or from the mouths of their descendants from this time on and forever," says the Lord (Is. 59: 21).

In this strength we can face the turmoil together, knowing from experience that each individual school does not have the resources to survive such a massive onslaught of change. So we must stand together on our principles, which have turned out to be much more relevant and solid than ever. But we should review our practices which are transitory, like everyone else's. Here is my short recipe for meeting the challenge of the 1990s:

1. Choice

Educational choice in Ontario will be expanded beyond the two systems — this assumes that the Alliance will get government funding for the Christian schools within the next few years. In addition it will include greater flexibility and choice for parents and children inside each particular system.

2. Privatization

Privatization is the trend of the future as we find out that government bureaucracies will bankrupt us. This means that private businesses will get into the training and education business to replace the current school models if they don't deliver the goods. Look for a combination of public and private organizational solutions to surface even in Ontario.

3. Testing

Standardized testing will be back in North America. We all need to know how student performance compares to that of others. Gone will be the time when we tell students that we only want them to reach their potential. Instead we will be



Photo: Bert Witvoet

"More studies need to be done on effective classroom management." A kindergarten class a few years ago in a CSI District 10 school in Burlington.

encouraging students to achieve known models and standards of excellence. The Christian schools are currently ahead, but they need to stay on their toes to remain strong.

4. Parental involvement

Decentralization through parental involvement is already part of the Christian school movement and need not be changed. However, we do have to watch that further antagonism caused by some of the uncertainties in the churches will not totally paralyse our common effort and put us at risk to the various competing options, such as home schooling.

5. Teacher education

More studies need to be done on effective classroom management in order to maximize the benefits of direct instruction without jeopardizing individual needs. We might want to consider setting up a model experimental school in Ontario.

6. Business and job training

Christian businesses and all other businesses must pick up the tab for continuous

education programs for their own workers, either at work or in work related opportunities provided by educational institutions. Corporations must foot the bill for their own apprenticeship programs and not transfer specific job preparation onto the school system.

The future is bright!

Many of the trends referred to need not alarm Christian school supporters. We have always maintained that the state should have a secondary role in education. Parents in community should have the primary one. These biblical principles have stood the test of time and have been proven right once again. Christian schools will remain communal enterprises focused on the knowledge and skills necessary for cultural literacy. This will enable students to participate in Canadian society and prepare them for ministries and service in God's Kingdom.

Dr. Guldemond is the Executive Director of the Ontario Alliance of Christian Schools, Ancaster, Ont.

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Education

Principal tells staff not to counsel behind closed door

Bert Witvoet

SMITHERS, B.C. — The principal of Smithers Christian School, Glenn Ewald, has instructed his staff to take extraordinary precautions when counseling or disciplining

an individual child. His advice came after he learned how a principal who had taught in another local elementary school was accused and convicted of sexual assault.

What worried Ewald is that

the conviction was made solely on the strength of the plaintiff's testimony.

Ewald's wife agrees. "No other witnesses were produced," says Thea Ewald, who sat through the whole

court procedure. Thea Ewald was herself a teacher and principal in Ontario, when she was still known as Thea Westerterp.

She went on to describe how the judge told the jury that in order to render a guilty verdict they had to find the accused guilty beyond a reasonable doubt. The 12-person jury did in fact find the accused guilty after a lengthy time of deliberation, which included seven hours of reading back part of the record.



Glenn Ewald.

Photo: Bert Witvoet

Warning to sons and staff

When Glenn Ewald heard the outcome of the trial, he telephoned his two sons who are teachers and warned them to avoid all appearances of intimacy with children — not to put an arm around a female student, not to counsel a girl in complete privacy. He gave the same advice to his male staff the next morning.

Ewald intends to leave his office door open so that the secretary can be a witness in case he would ever be charged with a crime, he says.

The matter of caution has come up before, says Ewald. The possibility of sexual abuse or of charges of sexual abuse has been discussed for the past 10 years. "But we hesitated to get down and make some policies, until now."

Glenn Ewald does not want the law to go easy on those who are guilty of sexual abuse or harassment. "I have no pity for anyone that is guilty of this," he said. "As far as I am concerned the law is not handling cases of sexual abuse severely enough."

What he regrets, however, is that a person may get convicted on the basis of one person's complaint and, secondly, that some of the nice elements of teaching which are normally done in the spirit of Christian

love will have to be withdrawn. He plans to advise his staff every year again that they no longer put themselves at risk by helping outside of school a student who has been sick.

Her word against his

In the meantime, the convicted principal has started serving a one-year prison term in a provincial penitentiary. The woman who had brought the charges against her former principal said that he had kissed and hugged her during counseling sessions, which had taken place before 1986. He had also wanted intercourse at one time, she said, but had not forced it on her when she refused.

According to Thea Ewald, the principal had never been accused of sexual harassment before and many students and peers had testified to his integrity. She could not understand how a jury could convict a man when it was solely the woman's word against his.

She feels that male teachers are especially at risk of being accused of sexual harassment. "I myself have taken a boy who was in trouble horseback riding," she said, "but because I am a woman I am not suspect."

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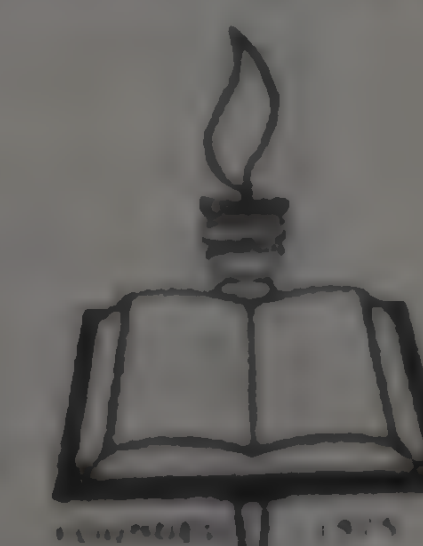
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Education

CSI plans international conference in Toronto

Robert VanderVennen

TORONTO, Ont. — This year's annual conference of Christian Schools International, scheduled to be held in Toronto July 29-August 1, has a broader than usual scope and is expected to draw 1,500 people, twice as many as usual.

Special effort is being made to draw pastors and teachers as well as administrators and school board members. Special workshop tracks for each group are being planned.

Featured speakers are all being drawn from the U.S.: Anthony Campolo, Nicholas Woltersdorff, Joel Nederhood, John Bolt and John Bernbaum. They will address the theme of the

conference, "Focusing the Vision."

Pastors can attend sessions on promoting ethnically pluralistic Christian schools, growing a church-school partnership, sharing the heritage while keeping the faith, and motivating congregations for Christian education.

Teachers will consider Christian schooling and Third World issues, applying biblical principles in pedagogy, and discerning worldviews in textbooks.

Administrators will look at increasing student ownership of the school's ideals, at growing a competent and committed staff, they will explore the educational side of youth and entertainment, and will confront the spiritual toll and triumph of administration.

Board members will work at clarifying and stating the school's mission, financing their schools, seeking consistency between school policies and philosophy, and reviewing admission in the light of the vision.

An international and family affair

The conference will be held at the Regal Constellation Hotel, near the airport. When planning started three years ago it was hoped the conference would draw people from all over the world where similar Christian schools exist. Connections exist in Australia, Indonesia, Holland, England and South Africa, for instance. For that Toronto and its airport are very accessible from many parts of the world.

But today's more stringent

financial climate has brought some cutbacks to subsidies for foreign visitors. Still CSI hopes that perhaps every third year its annual conference can be a true international rally.

An Ontario-based committee led by Adrian Guldmond is working on the local arrangements. Camping, always attractive to administrators who wish to bring their families, will be available as well as reasonably-priced hotel rooms. The city has quite a number of tourist attractions, of course, which will encourage people to combine the conference with a family vacation.

FOCUSING the VISION



Grants for Christian textbooks increase in 1991

C.C. Staff

BURLINGTON, Ont. — During the Canadian Christian Education Foundation (CCEF) contributed \$135,515 for the production of textbooks and curriculum guides for use in Christian schools in Canada affiliated with Christian Schools International. This announcement came from Fred Vander Velde, executive director of CCEF for the past 16 years.

\$72,779 was granted for projects written by Canadian teachers, and the rest went for international projects under the supervision of CSI. The Foundation exists to encourage research and publishing of materials which provide a Christian insight on subject matter.

The largest grant, \$36,200, went to Alberta, whose major project was the revision of the high school textbook *Man in Society*. Alberta teachers also worked on units on Alberta native studies, language arts and music.

In British Columbia two major projects were completed, a teachers' manual on visual arts and one on teaching French. Ontario teachers and principals prepared curriculum projects in such areas as history, computer studies, poetry, social studies, and Canadian studies.

Vander Velde is pleased that the total amount of grants is five per cent larger than in 1990 in spite of the tighter financial climate. Generous donors, as well as fund raising projects through the schools, have made it possible for the Foundation to fund over \$880,000 for Christian textbooks and teachers' manuals since 1975.

We're looking for 1,000 new ways to express a 2,000-year-old tradition.

You'll hear it said around here that truth is not just something you know.

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It all starts by helping them see they can make a difference. Gradually the adolescent leanings give way to a new-found

sense of identity. Soon there's a thirst to discover one's unique place in God's world.

And each young individual — while hard at work in academic pursuits — eventually comes to create his own living, breathing expression of faith in Christ.

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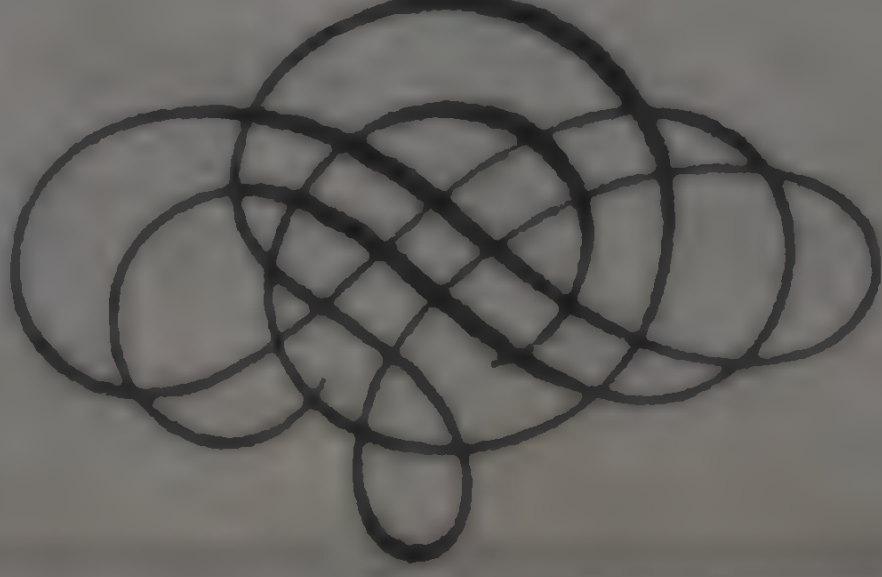
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<p>GST Inclusive</p> <p>Births.....\$35.00</p> <p>Marriages & Engagements.....\$40.00</p> <p>Anniversaries.....\$45.00</p> <p>2-column anniversaries.....\$90.00</p> <p>Obituaries.....\$45.00</p> <p>Notes of thanks.....\$35.00</p> <p>Birthdays.....\$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST Inclusive.</p> <p>ATTENTION!</p> <p>a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST Inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST Inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>Winterswijk Woodstock 1952 March 11 1992</p> <p>Wedding text: "The Lord watches over you — the Lord is your shade at your right hand" (Ps. 121).</p> <p>With joy and thanksgiving to our Lord for constantly watching over them in the past, we would like to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>JOHN and DINIE GREYERS (nee Ruessink)</p> <p>Our prayer is that God will continue to bless and keep both of you in his loving care.</p> <p>With love from your children and grandchildren:</p> <p>Mary Gravers — Woodstock Henry & Mary Lou Grevers — Woodstock Jennie, Jeremy, Ryan, Brandon, Lindsay Grace & Harry Schipper — Eden Erica, Laura, Darryl, Anita Bernice & Tim Bentum — Woodstock Timothy, Heidi, Denise Ingrid & Bill Los — Listowel Robin, Rosanna, Derek</p> <p>To celebrate this occasion, an open house will be held on Saturday, March 14, 1992, from 2-4:30 p.m. in Covenant Chr. Ref. Church Fellowship Hall, Lansdowne Ave., Woodstock, Ont.</p> <p>Best wishes only.</p> <p>Home address: 1075 Pearson Dr., Woodstock, ON N4S 8T9</p> <p>Diever (Dr.) Caledonia (Ont.) 1952 March 4 1992</p> <p>"... I will counsel you with my eye upon you" (Ps. 32:8b).</p> <p>With praise and thanksgiving to our Lord we celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p>ALBERT and BETTY HOUWER (nee Gruppen)</p> <p>We pray that the Lord will continue to bless you and keep you in his loving care.</p> <p>With our love and congratulations, your children and grandchildren:</p> <p>Jerry & Barbara Houwer — Roulette, Pa. Rebecca, Seth, Joel Clarence & Marilyn Houwer — Cayuga, Ont. Chris, Maurice, Adrian, Leonard, Alan Ed & Margaret Houwer — Caledonia, Ont. Ken, Jackie, Kevin, James Aileen & Jake Dekkers — Caledonia, Ont. Gregory, Bethany, Joshua, Jacqueline Sylvia & Gord Veldstra — Ancaster, Ont. Jonathan, Marissa, Jennifer Joanne & Wayne DeBoer — Hagersville, Ont. Janelle</p> <p>Open house will be held in their honor on March 7, 1992, from 2-4 p.m. at the Chr. Ref. Church, York, Ont.</p> <p>Home address: R.R.#3, Caledonia, ON N0A 1A0</p>	<p>Zierikzee, Zld. Stoney Creek, Ont. 1952 February 12 1992</p> <p>"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146:5)</p> <p>With thanksgiving to God for his great faithfulness, we announce the 40th wedding anniversary of our parents and grandparents</p> <p>HANS and JOANNA SCHOOLS (nee Hoogendoorn)</p> <p>With love from your children and grandchildren:</p> <p>John & Helen Schools — Hamilton, Ont. Karen, Jennifer, Graeme Fred & Diana Horst — Pierrefonds, Que. Peter, Matthew, Erika, David, Justin Jean-Guy & Barbara DeBlois — St. Romuald, Que. Phillippe, Guylaine, Derek, Sandra Harvey & Diana Schools — Burlington, Ont. Naomi Mark — Stoney Creek, Ont.</p> <p>Home address: 2 Royal Wood Court, Unit #33, Stoney Creek, ON L8E 4Z1</p>	<p>Boskoop Owen Sound "Jesus said, 'I am the resurrection and the life. He who believes in me will live even though he dies, and whoever lives and believes in me will never die' (John 11:25,26). On Jan. 30, 1992, the Lord in his wisdom took home to himself to live with him,</p> <p>JOHANNAG. WILSCHUT (nee Van Beek)</p> <p>at the age of 86 years.</p> <p>Predeceased by her husband Nicolaas, in 1966.</p> <p>Lovingly remembered by her friends of the "Forward in Faith Society" of the Owen Sound Chr. Ref. Church, of which she was an honorary member.</p> <p>Funeral service was held at the Owen Sound Chr. Ref. Church on Feb. 3, 1992. Interment in Greenwood Cemetery, Owen Sound, Ont.</p> <p>May the Lord comfort her family here and in Holland.</p>	<p>JARVIS, Ont.: Jarvis District Chr. School invites applications for the following positions for the 1992/93 school year: a possible primary opening, a possible junior opening and a definite junior opening. A strength in French would be an asset for the junior level teacher who would hopefully be able to teach French at the intermediate level on a rotary basis. J.D.C.S. has 10 classrooms, a good resource program, 236 students and a total of 14 staff members. If you would like to join a team of enthusiastic and dedicated teachers as part of a supportive Chr. community, please send your letters of application, resume and related materials to:</p> <p>Garry Glasbergen, Principal Box 520, Jarvis, ON N0A 1J0 Phone: (519) 587-4444 (school) (519) 587-5374 (home)</p> <p>KELOWNA, B.C.: Kelowna Chr. School is seeking applicants for possible openings in primary, intermediate, secondary, and a definite opening for a .5 special ed. teacher for the fall of 1992. At the secondary level we are specifically looking for expertise in the areas of computer science, senior band, fine arts and the humanities. We also have a possible opening in administration at the elementary level. K.C.S. presently offers a K-11 program but will be expanding to include Grade 12 for the fall of 1992. Resumes may be sent to:</p> <p>Larry Simpson, Principal Kelowna Chr. School 3285 Gordon Drive Kelowna, BC V1Y 3K8 Phone: 1-604-861-3238</p> <p>KINGSTON, Ont.: Kingston Chr. School has an opening at the primary level in the 1992/93 school year due to a maternity leave. Due to potential enrolment growth we are also looking for full- or part-time applicants at the intermediate (7/8) and primary level for possible positions.</p> <p>If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to:</p> <p>Kingston Chr. School R.R.#3 1212 Woodbine Rd., Kingston, ON K7L 4V2 Attention: H. Pott</p> <p>LACOMBE, Alta.: Central Alberta Chr. High School.</p> <p>God continues to bless this high school with significant growth. We anticipate hiring additional staff in the area of English/social, and/or French for the 1992/93 school year. Our community is excited with the privilege of providing Christian education to Central Alberta area students, and challenges new and experienced teachers to consider the call to join them.</p> <p>Address inquiries/resumes to:</p> <p>Jack Vanden Pol, Principal Box A 2400 Lacombe, AB T0C 1S0 Phone: (403) 782-4535</p> <p>LANGLEY, B.C.: Langley Chr. School, a growing interdenominational K-7 school, located in the Fraser Valley, invites applications for teaching positions for the 1992/93 school year. Applicants need to meet B.C. teacher certification requirements. Address all applications and inquiries to:</p> <p>Leo Smit, Principal Langley Chr. School 21789-50th Avenue Langley, BC V3A 3T2</p>
<p>Birthday</p> <p>AFMAN-VRIEZEMA: On Feb. 27, 1992,</p> <p>TINA AFMAN-VRIEZEMA</p> <p>will celebrate her 75th birthday. Her children:</p> <p>Jack & Edna Prins — Palmerston Angelo & Ada Stevens — St. Thomas Theo & Betty Afman — St. Thomas Bill & Anne vanden Boogaard — Charing Cross Pete & Mary Afman — Aymer Wayne & Bonny Oostrander — St. Thomas</p> <p>together with 23 grandchildren and five great-grandchildren are thankful for the many years God has granted her. We pray for good health and that the Lord may continue to bless her.</p> <p>She resides at: 150 First Ave., St. Thomas, ON N5R 4P3</p>	<p>Obituaries</p> <p>DEVRIES-VANDERBEEK:</p> <p>With great sorrow, Frank and Joan De Vries need to let you know that our son,</p> <p>JONATHAN</p> <p>was unexpectedly stillborn on Jan. 15, 1992.</p> <p>We are thankful that Joan's life was spared in her critical illness and that her health is being restored. Kelly and Jenina also miss Jonathan. Although we do grieve for what might have been, we do not grieve as those who have no hope.</p> <p>Correspondence address: Frank and Joan De Vries, 629 West 5th St., Hamilton, ON L9C 3R1</p>	<p>Obituaries</p> <p>"Let the light of your face shine upon us, O Lord. I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety" (Ps. 4:6,8).</p> <p>Hoek, Zld. Victoria, B.C. Sept. 26, 1924 Feb. 6, 1992</p> <p>We share with you that God took to himself my beloved wife, our loving mother and grandmother,</p> <p>JENNIE CONTANT (nee Louwerse)</p> <p>in her 68th year.</p> <p>Though weakened by cancer, she strengthened us with her love, encouragement, thankfulness, and the reassuring testimony of her only comfort in life and in death — belonging to her faithful Saviour, Jesus Christ. Her parting blessing to us was a wonderful gift of God's grace, reaffirming our faith and renewing our joyful hope in the resurrection of our Lord Jesus and of all who belong to him.</p> <p>M. John Contant — Victoria, B.C. Linda & Walter Mantel — Terrace, B.C. Ronald, Steven, David Martin & Susan Contant — Langley, B.C. John, Nathan, Michael Annelies & Kenneth Baker — Coquitlam, B.C. Christopher, Reanna, Sean Henry & Janet Contant — Abbotsford, B.C. David, Michelle</p> <p>The funeral took place on Monday Feb. 10, 1992, at the First Chr. Ref. Church of Victoria, B.C.</p> <p>Correspondence address: #8, 4350 West Saanich Road, Victoria, BC V8Z 3E9</p> <p>On Feb. 1, 1992, the Lord called home our beloved husband, father, and grandfather,</p> <p>HENK SNIPPE</p> <p>in his 62nd year.</p> <p>Philippians 4: 4-9.</p> <p>Beloved husband of Alie Visscher. Dear father and grandfather of:</p> <p>Joyce & Jack Luimes Glen, Vicki Greta & Terry Goudie Nicole Marilyn & Jim Hossack Jenna, Andrea, Daniel John & Cathy Snippe Diana Snippe Albert Snippe & Louise l'Heureux Chantal l'Heureux</p> <p>Funeral service was held on Tuesday, Feb. 4, 1992, at Calvary Chr. Ref. Church, Ottawa, Ont., Pastor Siemon Speelman officiating.</p> <p>Correspondence address: P.O. Box 667, Vars, ON K0A 3H0</p>	<p>Teachers</p> <p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of physical education/English for the 1992/93 school year. Please send applications to:</p> <p>Ren Siebenga Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2</p> <p>BROCKVILLE, Ont.: John Knox Chr. School requires teaching principal and teacher. A unique opportunity exists for spiritually mature individuals to enter a new era with us. Our brand new school-church facilities will be waiting for you in '92. Come grow with us! Request information from:</p> <p>Ed. Committee, Box 238, Maitland, ON K0E 1P0 or call (613) 348-3380</p> <p>CHATHAM, Ont.: Chatham Chr. High School invites applications for a possible vacancy in the position of Principal. The principal will teach three courses and give direction to the secondary program in Grades eight through twelve (OAC). Please respond in writing or call:</p> <p>Mrs. E. Vreugdenhil, Education Committee Chair at 33 Saugeen Ave., Chatham, ON N7M 5S8 Phone: (519) 352-2836</p> <p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a definite opening in Grade 7 for the 1992-1993 school year. The ability to teach French will be regarded as an asset. OCS is a well established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of more than 220 students for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the principal:</p> <p>Mr. A.J. Vanderstoel, Calvin Chr. School, Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: c/o (519) 638-5221.</p>	

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>LEDUC, Alta.: Covenant Chr. School has two potential openings for 1992/93: an upper elementary and a junior high position. Apply soon to this innovative and community-minded school. Send resumes to:</p> <p>Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7 Phone: (403) 986-8353</p>	<p>SARNIA, Ont.: Sarnia Chr. School invites teachers to apply for possible teaching positions at various grade levels for Sept. 1992. We are particularly interested in teachers with expertise in areas of science and music (instrumental). Please send resume and letter of application to:</p> <p>Mr. Pete Weening, Principal Sarnia Chr. School 1273 Exmouth St. Sarnia, ON N7S 1W9 Phone: (519) 383-7750</p>	<p>WELLANDPORT, Ont.: Wellandport Chr. School invites applications for possible openings in all grades for the 1992/93 school year. Those with expertise in music, French and physical education are encouraged to apply. Direct inquiries to:</p> <p>W. Thies, Principal R.R. #1 Wellandport, ON L0R 2J0 Phone: (416) 386-6272 (school) (416) 892-2155 (Principal's home)</p>	<div><h3>PRINCIPAL</h3><p>is required beginning September 1, 1992.</p><p>We are seeking a Christian school administrator with a commitment to Jesus Christ and Christian education, for an interdenominational K-8 school with 135 students. The successful applicant must be an experienced educator, demonstrate a love for children, be goal oriented and a team player.</p><p>Please direct your inquiries to:</p><p>Search Committee Listowel Christian School Box 151 Listowel, ON N4W 3H2 Randy Jolliffe, (519) 291-1786</p></div>	
<p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p> <p>T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, DEFINITE OPENINGS in Kindergarten and elementary music/ band/choir (½ time). POSSIBLE OPENINGS exist in learning assistance 1-7; Grade 3; French 4-7; English 8-12; soc. studies 8-12; choir/band 8-12; and phys. ed. 1-12.</p> <p>Please address inquiries/resumes to:</p> <p>The Principal Bulkley Valley Chr. School Box 3635, Smithers, BC V0J 2N0 or call: (604) 847-4238 collect.</p>	<p>WOODSTOCK, Ont.: John Knox Chr. School. We are inviting letters of application and resumes for a possible opening in the intermediate division for the 1992/93 school year. Experience and strength in Science and/or French would be an asset. Please contact:</p> <p>Henry Tuininga, Principal 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8 Tel. (519) 539-1492</p>	<div><h3>TORONTO DISTRICT CHRISTIAN HIGH SCHOOL</h3><p>invites enthusiastic teachers to apply for possible vacancies in the following areas:</p><p>Bible, Mathematics, Business Subjects (Accounting, Law, Economics), Geography, Guidance and Computer Science.</p><p>Please submit letters of application and resumes to:</p><p>Wm. Barneveld c/o Toronto District Christian High School 377 Woodbridge Ave. Woodbridge, ON L4L 2S8</p></div>	
<p>NANAIMO, B.C.: Nanaimo Chr. School is seeking applicants for a junior high teaching position to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to:</p> <p>Mr. Ben Hendricks, Principal c/o Nanaimo Chr. School 198 Holland Rd. Nanaimo, BC V9R 5K3</p>	<p>SMITHVILLE, Ont.: Smithville District Chr. High School, has a possible vacancy for a French teacher for the 92-93 school year. Please send all applications and direct all inquiries to:</p> <p>Smithville District Christian High School 6488 Smithville Road, Smithville, ON L0R 2A0 Telephone: (416) 957-3255 Fax: (416) 957-3431 Attention: Marc Strooboscher, Principal</p>	<p>WYOMING, Ont.: John Knox Chr. School has three openings for the 1992/93 school year. We will require a teacher of Grade 1 (20 pupils), one teacher for the junior grades (25 pupils) and a half time remedial teacher. Interested individuals should send resumes to:</p> <p>Wm. Hordyk, Principal Box 81, Wyoming, ON N0N 1T0 or call: (519) 845-3112</p>	<div><h3>Calvin Christian School</h3><p>245 Sifton Avenue Winnipeg, MB R2G 0T1</p><p>Applications are invited for teaching positions in the PRIMARY and INTERMEDIATE grades.</p><p>As well applications are solicited for SCIENCE-MATH and LANGUAGE ARTS-SOCIAL STUDIES positions in Junior High</p><p>Calvin Christian School is a funded school in a province where the political climate supports independent schools</p><p>Consider working in a modern facility with an enrolment of 310 students and a teaching and support staff of 23.</p><p>Forward your letter of application with resume to the above address.</p></div>	
<p>OSHAWA, Ont.: Immanuel Chr. School invites you to send your resume for a possible opening in the primary or junior department. Send to:</p> <p>Immanuel Chr. School 849 Rossland Rd. West Oshawa, ON L1H 7K4 Att.: Mary Hosmar, Principal.</p>	<p>SURREY, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we are looking for teachers with a combination of teaching areas in French, physical science, physical education. We are also in need of an intermediate humanities teacher with elementary experience or training. Applicants should send resume to the Principal:</p> <p>Al Boerema, Fraser Valley Chr. High School 15353-92 Ave., Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>	<div><h3>Personal</h3><p>Single Men and Women</p><p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p></div>		
<p>OTTAWA, Ont.: Redeemer Chr. High School invites applications for teachers for possible openings in all areas for Sept. 1992. Applicants should be qualified teachers with an ability to integrate a Chr. perspective in their subject areas. Become a team member in a vibrant school community! Please forward resume with written application to:</p> <p>Derrek Maggs, Principal Redeemer Chr. High School 2199 Regency Terrace Ottawa, ON K2C 1H2 Phone: (613) 721-8233 Fax: c/o L. Triemstra (613) 225-3758.</p>	<div><h3>Real Estate</h3><p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p><p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p></div>			<div><h3>For Sale</h3><p>Mobile home for sale: Florida vacation/winter home, Orlando area, mobile home park. Clean, modern, 24' x 44', double-wide, furnished. Two bedrooms, two baths, washer/dryer, central h/ac, screened porch, carport, storage bldg. and much more. Asking \$21,500 U.S. Call: (407) 886-2865</p></div>
<p>PORT PERRY, Ont. : Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a Teacher and a Teaching Principal for the 1992/93 school year. Openings are in the primary and intermediate divisions. Please address all applications and inquiries to:</p> <p>Mrs. Peggy Michel 14080 Old Scugog Rd. Blackstock ON L0B 1B0 Tel. (416) 986-5262</p>	<div><h3>For Sale</h3><p>For sale a 1979 Roque trailer, 30' x 8', with built-on sunroom, 22' x 8'. Tool shed 6' x 6'. Ideal location next to heated swimming pool, clubhouse and shufflecourts. Central Florida. For more information call: (416) 643-2526.</p></div>			
<p>RED DEER, Alta.: Red Deer Chr. School, because of expected enrolment increases, will need an additional teacher at the junior high level for the 1992-93 school year. We also have possible openings at the elementary level. Experienced and new teachers are welcome to apply. Applications and inquiries should be directed to:</p> <p>Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M1 Att. Mr. R. Duggan Phone: (403) 346-5795</p>	<div><h3>For Sale</h3><p>SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION</p><p>It's ready!</p><p>SALEM'S ONTARIO DIRECTORY OF HUMAN RESOURCES FOR CHRISTIANS</p><p>An excellent resource for pastors, teachers, counsellors, and professionals. This comprehensive reference tool is the product of a thorough review of Christian mental health, social service agencies, and self-help groups in Ontario. It features an extensive listing of services which have been indexed in several ways for easy reference. Order your copy for \$15.00 plus \$2.00 postage from:</p><p>Salem Christian Mental Health Association 1 Young Street, Suite 418 Hamilton, ON L8N 1T8 Phone: (416) 528-0353 Fax: (416) 564-1226</p></div>			
<div><h3>ATTENTION: ALL SCHOOLS</h3><p>When sending us copy for teacher ads, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run! Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice. As well, please honour our deadline, Wednesday of the week prior to issue date.</p><p>Calvinist Contact Advertising Manager</p></div>				

Classified

Miscellaneous	Help Wanted	Teachers
<p>Pioneer Clubs®</p> <p>Provides your church with a quality Bible-based program for boys and girls from pre-school to high school.</p> <p>A fun club where children and youth learn how to put Christ in every phase of life. Assists your church outreach.</p> <p>Ask for our "FREE BROCHURE."</p> <p>PIONEER CLUBS BOX 5447, Burlington, ON L7R 4L2 (416) 681-2883</p> <p>TOLL FREE 1-800-465-KIDS</p>	<p>ECE GRADUATE NEEDED</p> <p>An ECE graduate is required for Rehoboth Christian Nursery School that operates three mornings per week. Required to start March 1, 1992 to cover a maternity leave with the possibility of becoming a permanent position. For further information please phone Edith Van Der Boom at (416) 251-3986 or forward resume to:</p> <p>Edith Van Der Boom 51 Edgemoor Road Etobicoke, ON M8Z 2B9</p>	<p>London District Christian Secondary School</p> <p>invites applications for positions in: English, math, science, Bible and possibly French, for the 1992/93 school year.</p> <p>Please send your letter of application, accompanied by a statement of faith, resume and references to:</p> <p>Mr. H. Kooy, Principal c/o LDCSS, 24 Braesyde Ave. London, ON N5W 1V3</p>
<p>Want to rent a car while in Holland?</p> <p>Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.</p> <p>jan kalma De Meer 24, 9201 EZ Drachten The Netherlands—Tel. (31) 5120-15199 Fax (31) 5120-32324</p>	<p>CHALLENGING OPPORTUNITY</p> <p>Progressive South-Western Ontario company is seeking a motivated individual to fill the position of</p> <p>ASSISTANT TRAFFIC MANAGER</p> <p>Must be knowledgeable in all aspects of the truck transportation industry involving LTL and cross-border traffic as well as maintaining driver and equipment files, scheduling P&D and related activity, etc.</p> <p>Please forward resume and expected salary to: File No. 2580, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>DUNCAN CHRISTIAN SCHOOL</p> <p>Duncan Christian School Association operates a Christian interdenominational day school from K-12, with 300 students. We invite applications for the following positions:</p> <p>ELEMENTARY: Possible vacancies for Grade 1-5. Special education teacher also needed. Band or music would be an asset. Some junior secondary instruction in band is a possibility.</p> <p>The qualifying applicants should be eligible for B.C. certification. Please send application, resume and references to:</p> <p>Mrs. J.M. Spyksma 5781 Chesterfield St. Duncan, BC V9L 3M1 Tel.: (604) 746-5341</p>
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	<p>For Rent</p> <p>Hamilton District Christian Senior Citizens Homes Inc.</p> <p>operating The Maranatha Homes</p> <p>This award-winning home is for Canadian senior citizens and has 63 apartments. Each apartment has a living room, bedroom and kitchen.</p> <p>For information write to: 3260 New Street, Burlington, ON L7N 3L4 or call Henriette at (416) 681-0311</p>	<p>SEEKING A PASTOR</p> <p>West-End Chr. Ref. Church, Edmonton, Alberta, is seeking an ordained pastor to serve as Minister of Congregational Life and Outreach.</p> <p>The successful applicant will join an existing staff ministry consisting of Pastor, Youth Director, Music Director, and Administrative Assistant. This will be a full-time position focusing on outreach, congregational visiting, teaching, preaching, and counselling as required. A complete position description and church profile is available on request.</p> <p>For more information, please contact:</p> <p>Rick Struik, chairperson Search Committee, (403) 489-8080 (day), or (403) 481-3016 (evening), or write to West-End CRC, Search Committee, c/o Rick Struik, 14308-87 Avenue, Edmonton, AB T5R 4E2</p>
		<p>Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.</p>

Books

Robert VanderVennen, page editor

James Schaap, storyteller: extracting a blessing

The Privacy of Storm, by James C. Schaap. Sioux Center, Iowa: Dordt College Press, 1990. Softcover, \$8.25 U.S. Reviewed by Agnes Kramer-Hamstra, London, Ont.

In *The Privacy of Storm*, storyteller James Schaap moves us from prairie blizzards and tornadoes to storms of grief, loneliness, sin and unanswered prayer. Storm is the crucible in which one community's powerbroker-family is tried. Storm brews when a 40 year old preacher quits because he wants to be more than a praying automaton. Storm dredges up unhealed hurts. Storm bares the longing to know and be known. Storm is the domain of the Spirit of Emmanuel. As such, storm can be the pathway home.

We cannot tell one another how to meet the particular storm that hits us. In "Learning to Speak," Schaap eloquently gives voice to father and daughter who find that the privacy of their mourning over a sudden death is shattered by the mother, who trumpets their too-fresh grief in "dealing with death" workshops.

A husband and wife struggle separately with her cancer and chemotherapy in "November's Thursday": "...She'd sneak away and sit downstairs, miles of stairway, like an open field of silence between them."

No one knows how locked-in Kate is in "Pirouettes." She is imprisoned by the straitjacket of "faith" by an unwritten creed of duty and shoulds. She is alone with her snivelling alcoholic husband — good Christian women do not leave. Using powerful images, Schaap explores the many reasons that make our storms private.

As one reads it is a joy to

notice storyteller Schaap at his craft. He packs his stories with telling details and makes them work extra time. Listen in on the thoughts of one grandmother as she confronts another with painful truth as together they spread peanut butter sandwiches:

"... Government peanut butter isn't the texture of Peter Pan. Sometimes towards the bottom of the can it spreads in chunks and rips the bread."

Watch Schaap's poignant and intricate sketching of mother Julia, who, having struggled with her own barrenness, discovers that her 15-year-old adopted daughter is pregnant; "So that pair of pregnant-lady jeans lay there beside her and Tom's wedding picture for four days, the crumpled edge of the shopping bag still bunched where she'd carried it in her fist for an hour in the mall..." ("The Gift").

Time and again Schaap catches the nuances of communication: "...She doesn't say anything. It's like her not to. It means that I'm so dumb that I can't see my hand in front of my face" ("Harmony").

"Helene liked Rosa. Neil could tell by the way he seemed to disappear when they talked together" ("So Far...").

The long years of a marriage are packed into this small exchange: "How are you going to manage without him?" I said, "...Same as always, I guess, except one less to cook for" ("Furlough").

Polyester turns to silk

With each new story Schaap takes the slippery polyester of theology out of the words sin, repentance, forgiveness and grace, and turns them into a heavy shroud, rough burlap, crisp cotton and silk between our fingers. The brash 16-year-old in "Paternity" asks, "So what?" to the fact that he has slept with his girlfriend who is

now pregnant. She's leaving town and by the end of his first football game in September all will be forgotten. His flippancy is strengthened by the elders who visit: "... And once they had nudged the word sin into and out of the conversation, we spent the rest of the night talking about football..."

The same soporific atmosphere is explored in "So Far From Home": Neil had long ago committed adultery and never cried about it. Neil, the house-painter, who always notices the make-up women wear, wears a mask on his own face. Schaap deals squarely with a community steeped in and insulated by much God-talk and too little testing; he watches with us as the consequences of deeds take hold.

Schaap shows the mix of grace and sin in each one of us: "I don't know why, but you always do get a picture of the other woman as being some kind of bombshell, somebody sexy and sinful enough not to care what she's destroying. And it's silly to think that way because you scratch anybody deep enough and there'll be nothing more down there than a human being" ("Harmony").

Resurrected body still carries wounds

While each story is convincing in its well-crafted telling, I am uneasy with some of the endings. "The Privacy of Storm," for example, reminded me of Sinclair Ross's "The Lamp at Noon." Both authors give voice to the built up resentment of farmer's wives. Where Ross carries Ellen's need to breaking point in stark and chilling detail, Schaap sugar-coats the brewing conflict in their relationship when Glenda realizes, in the severe face of a blizzard, how much she does love her husband.

Other endings (e.g., "The Gift," "The Facts of Life") also reveal the tension between the knee-jerk "they all lived happily ever after" and the ending that supposedly offers no hope. Storytellers who confess Christ are always caught in the tension and mystery of a Saviour whose resurrected body still bears the wounds of the crucifixion.

Flannery O'Connor says one of the tasks of the storyteller is to take the powerful and complex images of one's community and "... wrestle with them, like Jacob with the angel, until he has extracted a blessing." In *Privacy of Storm* James Schaap has done this for the Reformed community, and those who have ears to hear will be blessed by his telling.



Friends of God

Wayne Brouwer

Stand by me!

"With my mouth I will greatly extol the Lord; ... for he stands at the right hand of the needy one, to save his life from those who condemn him" (Ps. 109: 30-31).

Different people read the story of the creation of the human race in different ways. For instance, there's a male interpretation that says that since God made Adam first, Adam is obviously a superior being to Eve; thus, all males are superior in some respect to all females. Of course, countering that chauvinism is an equally chauvinistic female interpretation: God made Adam first and then he stepped back and looked at the man and said to himself, "I can do better than that!" So he made Eve!

Far more wonderful, though, is the interpretation given by the ancient Jewish rabbis. They said that God made Adam out of the dust of the ground so that he would always love the earth and feel the wonder of it in his fingers. And then because he was incomplete by himself, God made Eve to complement him as an equal. God didn't make Eve from his head, for then she would rule over him. And God didn't make Eve from Adam's feet, for then he would always be tempted to walk all over her. Instead, God made Eve from one of Adam's ribs, at his side and close to his heart, so that together they would know the joy of friendship and partnership.

Greatest human need

Certainly that last interpretation reflects what we know from the rest of Scripture and most fully in our own lives. We need friendship. We need companionship. We need another to stand there with us and to be close to us, to love us, to support us.

That's the testimony of David in Psalm 109. Most of the song is an angry and sometimes vicious lament about the cruelty of some who proved to be far less than friends. They used their position in his family or in his circle of confidants to become tormentors and enemies. The pain of his cry is that of people who've sat in my study, pouring out tirades against faithless marriage partners, shivering at memories of childhood abuse by parents, and weeping in agony because of traitorous soulmates.

There is no need greater in the human spirit than for kinship and intimacy with someone who knows us and who cares about us. The doctrine of the Trinity is not merely some theological or philosophical construct, best left in the nit-picking debates of academicians; rather, it is the central badge of identity in the Christian religion. Because, at the heart of the universe, at the core of all being, at the centre of whatever reality we know is a community. A community of three who know each other intimately.

You've got a friend!

Years ago a young newspaper reporter got off a train in Detroit and came face to face with the great Henry Ford. Not wanting to miss a story or a contact, the press man sauntered up and introduced himself. He spoke with undisguised admiration to Ford and sought some word of advice.

Ford startled him by asking a strange question: "Who is your best friend?"

The reporter stammered slightly, not knowing how exactly to answer. But Henry Ford knew what he was doing. He reached into his vest pocket, pulled out a scrap of paper and wrote a single line. "Here!" he said, handing the note to the young fellow. To this day that man, now in his nineties, keeps that paper in his wallet. It says: "Your best friend is he who brings out the best in you!"

That's what David prays for in Psalm 109. He's been betrayed by some who brought out the worst in him. Now he turns once again to the only friend who has promised for time and eternity: "Never will I leave you! Never will I forsake you!"

In the words of Ben E. King:
*When the night has come, and the sun is gone,
 And the moon is the only light I see,
 Oh, I won't be afraid, no, I won't be afraid,
 Just as long as you stand by me!*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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